being an elderly man, and fearing lest the joists should also give way if he made strenuous endeavors to extricate himself—till the clerk happened to come into the body of the church, and then ascended to his rescue. Most fortunately the good man had a habit of carrying his snuff loose in his waistcoat pocket (like the first Napoleon), and was just able to reach it and supply his nose during his unpleasant imprisonment, to which, he used to say, he owed much of his equanimity while suspended. "Jesus bells," as they are called, are far from uncommon. Sir H. Partridge won four such—the greatest of their kind in the kingdom—from Henry VIII. at a single cast of the dice. The oldest bells bear the name of the saint to whom they were dedicated. Then follows the *Ora pro nobis* of pre-Reformation times, specially common in the fourteenth century. In the fifteenth century succeed short Latin hexameters or laudatory mottoes.

In the eastern counties of England, where Puritanism most prevailed, is found a curious inscription:

I sound not for the souls of the dead, but the ears of the living.

English mottoes did not come into general use till the seventeenth century; after which English and Latin legends were (as they still are) indiscriminately used. "God save the Church" or "the King" is frequently found.

I to the grave do summon all,
And to the Church the living call,

is on a bell at Southwell church, and on many more.

After 1600, bell-mottoes lose, for the most part, their religious tone. They record the parsons and the churchwardens' names and the date of casting. Longer inscriptions are often frivolous or irreverent, such as:

My sound is good, my shape is neat;
Somebody made me all complete.

At St. Helen's, Worcester, is a set of bells on which are recorded Marlborough's victories.

Leonine or rhyming Latin hexameters are frequently found on bells; others are called alphabet bells, from bearing the letters of the alphabet in quaint old types on their rims. Lest these *minutiæ* should prove wearisome to any save professional companologists, we hasten to conclude this paper by culling a few bell-legends at random from Mr. Ellacombe's interesting collection of those to be found on Devon church-bells.

MORS VESTA VITA.

Squire Arundal the great my whole expense did raise,
Nor shall our tongues abate to celebrate his praise.

BEATI IMMACULATI.

When you me ring, I'll sweetly sing,
I mean to make it understood,
That though I'm little, yet I'm good.

When I begin, then all strike in.

Some generous hearts do me here fix,
And now I make a peal of six.

Come let us sing, Church and king!

EGO SUM VOX CLAMANTIS PARATE.

Recast by John Taylor and Son.
Who the best prize for church-bells won,
At the Great Exhibition,
In London, '51, and I.

I toll the funeral knell,
I ring the festal day,
I mark the fleeting hours,
And chime the church to pray.

—*Chambers's Journal.*

A TRUE MAN.

SUCH was our friend. Formed on the good old plan—
A true and brave and downright honest man!
He blew no trumpet in the market-place,
Nor in the church, with hypocritic face,
Supplied with cant the lack of Christian grace.
Loathing pretense, he did with cheerful will
What others talked of while their hands were still!
And while "Lord, Lord!" the pious tyrants cried,
Who, in the poor, their Master crucified,
His daily prayer, far better understood
In acts than words, was simply doing good.
So calm, so constant was his rectitude,
That by his loss alone we know his worth,
And feel how true a man has walked with us on earth!

—*Whittier.*

THE GROTESQUE IN RELIGIOUS LEGENDS.

To take an Irish illustration—in a legend related by the *Month*, our Lord, walking with St. Peter, asks for admittance into a peasant's hut for the night, where they are most hospitably received. When leaving the next morning, St. Peter, with that for wardness of initiative of which the Gospels give so many instances, urges the Master to reward the peasant's hospitality. "I think not. It is better as it is," was the reply. "'It's a shame for you,' says St. Payter"—(the story is supposed to be told by an Irish peasant)—"you *must* do something for him," an admirable dramatic touch, showing how well the character of St. Peter is understood, and how thoroughly it has been realized by the common people. Whereupon our Lord gives way, and tells his entertainer to look in a certain place, where he will find a piece of money. The next year our Lord and St. Peter return by the same spot, and find a grand castle in the place of the hut. They ask for a night's lodging, telling that they are the same travelers who received it a year ago; but the powdered footman comes back with a sharp refusal, saying the place is no hotel, and closes the door in their faces. "Whereupon," after a brief silence, "says our Lord to St. Payter, '*I told you so.*'" Both the unconscious and the conscious elements of humor in this story are very conspicuous. The dictatorial urgency of St. Peter's impulsiveness and the childlike triumph of the retort with which the Divine Master reproves his superior wisdom on the blundering apostle are curious enough instances of the colloquial familiarity with which religious ideas are treated in popular legends of this class. Grimm's tales contain plenty of much more startling instances. For example, there is a story of a tailor let into Heaven by the easy good nature of St. Peter who, while the Lord and all his angels are gone out walking, climbs up on to the golden throne, where he can see all that happens upon earth, and discovers a washerwoman in the very act of stealing a veil entrusted to her to wash, whereupon, in his righteous indignation, he flings the golden footstool at the wretched thief. On the Lord's return, he misses the golden footstool, and interrogates St. Peter as to whom he has admitted; when the tailor is accused and compelled to confess what he has done—receiving the curiously quaint and yet solemn reply: "O thou rogue! Were I to indge as thou judgest, what would have become of these long before this? Long before this I should have had no seat, bench, chairs, nay, not even any toasting forks left here; but should have thrown every one of them down at sinners. Hence shall no one punish, but I alone, the Lord."—*London Spectator.*

WAR.

WERE half the power that fills the world with terror,
Were half the wealth bestow'd on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals nor forts:
The warrior's name would be a name abhorr'd!
And every nation that should lift again
Its hand against a brother on its forehead,
Or sharpen sword to shed a brother's blood,
Should wear forevermore the curse of Cain!

—*Longfellow.*

ANNA DICKINSON ON WOMAN.

GOD did not create woman as a violet to smell sweet, nor as a flute to send forth harmonies; but as he created man—an intellectual soul, and as such owing duties and responsibilities to every other immortal soul. The scales of everlasting justice are held in the hands of God, and must sway down at last. I do not expect a miracle to be wrought; I do not believe the millennium will dawn when woman receives the ballot. What woman needs is the broadening of brain, the expansion of character gained through the power that will come with the ballot. Woman will help man as well as be helped by him. She must inspire him as well as be supported by him. The nations of the earth will rise up and call such an one blessed, and God himself will say to her "well done." No good will come to man or woman in keeping them asunder. There is no work a man can do but that will be better done by having a woman at his side.

THE DEVIL'S HOP YARD.

THERE is a parish in this state which, whose limits is a classical locality, known as the "Devil's Hop Yard." The parish of the church in the parish received \$4 salary before the war. The commodities in which his parishioners traded have advanced in price largely during the war, and their profits increased accordingly, they, with great liberality, cut down the salary to $400. Recently he was invited to attend a social gathering, and opened with prayer. He did so, and at the close of the exercise was a little surprised to hear the fiddles strike up for a dance. He was asked if he did not think dancing a healthful exercise. He replied that he found exercise enough in baffling with hard and stony yields, spiritual and physical, which he had to cultivate; and as for them. He knows now what "Devil's Hop Yard" means.—*Hartford Post.*

The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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The Independent.

THE SONG OF THE POET.

BY RACHEL POMEROY.

WAKE up, sweet Spring, sweet April weather,
Set all your floods aflow;
One taste of you, one blissful hour
Of your blissful moods of shine and shower,
Your breath of fire and snow,
And it must be our voices would rise together
In one glad burst, O April weather;
Would soar to the happy stars and take
The tops of the golden day.

Sing out, blithe pipers, but I will sing sweeter,
And mellow your mellowest notes;
Bird on the gray-gray-top, and babe in the nest,
Carol your blithefest, chirp your best,
I will steal your haughty throats,
And however you hasten yet I will be fleeter,
Will catch your music and match with a sweeter,
In song that shall leave the woodlands mute
For very shame of me!

Laugh out, merry river, and run to the sea,
You cannot outrun my desire;
Leap down the mountain or dip through the vales,
Slip 'twixt the willows or glance in the sails,
I will follow you nigher and nigher,
Till you turn in your course out of pity for me,
Till smit with my love you forget the sea,
And lifted high on a passionate flood
Roll into my heart instead.

Blow lustily, winds, over country and town,
Range wild over meadows and meres,
Ye are all too tame for my rapturous wing
That would sweep the globe in its airy swing
And traverse the glimmering spheres;
For I leave you behind, far below me, far down,
Shaking the roofs of the clangorous town,
And am off to the still and soaring stars,
Or drift with the lonely moon.

Blossom your bonniest, buds of May,
Scatter your spice on the air;
I lose my heart in each tender cup,
I drink the wine of your beauty up,
But to me you are more than fair;
For you take me—whither, ah! whither away?—
To younger and older morns of May,
Till I feel all time run through my veins,
And the pulse of the world is mine.

Warm and luscious, O sun of the South,
Drip your beams from above;
You wake the green life of the earth to bliss,
But dearer to me is your tremulous kiss
When it lights on the face I love;
When you touch one forehead and one sweet mouth,
Then, O sun, my sun of the South,
I could give up river and bird and Spring,
But to steal 'twixt your kiss and her!

ROSSICO, ITALY, May, 1870.

DAVID LIVINGSTONE.

BY N. S. DODGE.

I SPENT an evening with the African Pathfinder in 1857. It was at the house of Sir Roderick Murchison, in London, some time during the month of March. Livingstone had landed in England, after an absence of sixteen years, the previous December, shivering in the cold of a northern winter; and, although then the foremost traveler of his day, and the recipient of almost universal honors, his name had not become the household word in Europe and America which his indomitable energy and uncertain fate have since canonized it. There were perhaps twenty persons present. It was one of those charming gatherings which the social president of the Royal Geographical Society was accustomed to make agreeable to his scientific friends during the London season. Prof. Sedgwick was among the guests, and Sir John Richardson, of Arctic notoriety, and the lamented Faraday. The conversation was a good deal scientific—more, perhaps, than some of those present would have liked; but the gifted geologist led the Doctor to talk of mountains with their scarped sides, and valleys with their alluvial faces, of grand old primitive rocks, contorted strata, volcanic dykes, and manifold forms of organic structure, the cipher of which the flashing eyes of the Professor interpreted quicker than ours. But there was an abundance of personal narrative interspersed with all the rest, which, told in the homely, hesitating manner of a man accustomed to his vernacular for a decade and a half of years, left an ineffaceable impression upon the memories of the listeners.

Dr. Livingstone was apparently about forty-five years of age; a small, wiry man, with an anxious brow and a face ploughed deep with wrinkles. His complexion was dark brown. Beneath a jungle of black moustache was masked a thin-lipped mouth, marked with determination. To these add a head well covered with thick, coal-black hair; side whiskers reaching half down the face; round, full chin, like that everybody remarks in the pictures of Napoleon Bonaparte; and an eye of extraordinary power—a true pathfinder's eye—jet black, and capable of illuminations that marvellously told the meanings he could not at times express in words, and you have the real African missionary as he looked fifteen years ago.

The man was gentle almost to a fault, sometimes awkward, always retiring, not used to conventional manners, and apparently always thinking more of others and their feelings than of himself. In the literary acceptation of the phrase, he was not a man of the world. He looked and spoke the plain Scotchman, born neither to wealth nor distinction, but as perceptibly the gentleman as though he had in his veins royal blood or had quartered his shield with the Howards.

I have alluded to the slight difficulty I attended Livingstone's English. He spoke as foreigners speak who are learning our language. There was a pausing hesitancy to translate and gather up words, and an occasional idiom; but his hands were working their own meanings with a running byplay of quaint gestures, and his dark eyes threw in their lights upon his sentences like illuminations in the margin of an ancient manuscript. He talked quietly, modestly, and to the purpose. He had plenty to say which was new, and he said it in the simplest manner. There were no *jets d'eau* of eloquence either in his public harangues or during social conversations—he seemed too much in earnest for those; but there was a quiet, deep stream of ideas flowing forth from an inexhaustible reservoir. In fact, he was a poor speaker; but there was raw material of thought enough compressed into a few plain sentences to keep a platoon of professional speech-makers at work for a twelvemonth. He was rather, however, a man of action—a plain, strong-minded man, endowed with spiritual as well as physical energy, who, in the face of dangers and discouragements innumerable, would guide himself through the world's desert places by the light of the "Sun of Righteousness," just as he had passed across Africa and mapped out his course by daily solar observations.

He showed us his map. It was a chart of discoveries. All over it was the dotted track. Running up from the Cape Colony, doubling about a little here and there, playing around Lake Ngami as the carrier-pigeon sweeps and circles before darting off for the distant goal, then plunging deep and steadfast into the wilds onward and upward to Loanda. Resisting there the temptation to take ship for England, his thoughts traversing a continent from west to east, lo! the dotted line starts again, doubles itself back to the central point, and then branches boldly out until it dips into the waters of the Indian sea. What a commentary on St. Paul was that thread-like line! It "preached the Gospel to the regions beyond." It girdled a continent. It brought back a good report. And by our side stood the spy, returned safe from the unknown land of promise, and saying that soldiers of the Cross might go up and possess it in their Master's name.

To give an idea of Dr. Livingstone's simple and sagacious talk, without presenting a series of questions, answers, and rejoinders, would be impossible. It was made up of anecdote, description, narrative, bits of novel and agreeable fact—a mosaic of topics; and yet all fitting together and arranging into a harmonious pattern. There were cheery glimpses of missionary life. You saw the Doctor making bricks, chopping wood, squaring timber, moulding candles, killing sheep, boiling soap, teaching school, setting broken bones, and making implements and tools; while the calm lady sitting now by his side, as he threw off his word-sketches, was baking his meal in an oven scooped out of the ant-hill. Then came the long journeyings—the wagon, like the chest in Goldsmith's "Deserted Village,"

——"contrived a double debt to pay—
A bed by night, a chest of drawers by day";

the interest felt by the natives in "Ma Robert" (mother of Robert), and the swarthy little "Ma Roberts" that kept following during the years; the droughts and dangers and mercies; the return to the Cape, to send mother and children to England; the discovery of Lake Ngami; and then the plunge into the great exploit of his life. His forest sketches were wild as Salvator Rosa's pictures. Individuals selected out of tribes he set before his listeners like pieces of statuary. Spots of tropical fertility, reached after wearisome journeys, where maize and millet grew almost to trees, and sugar-cane, yams, and beans in their luxuriance became a *chaparral*, stood before us like the southern land of Goshen. As he talked on, no one questioning, every ear attentive, fragments of old memories came out—

"Showing great mastery with little care"—

of his constant observation. The watermelon, for example, which most abounds where there is no water to slake thirst, and which becomes to man and cattle a "brook by the way"; the wheeling flight of thousands of migratory birds, reminding the traveler of home; the turtle-doves, the ibis, the noisy plover, the tsetse-fly, with its intolerable sting, the graceful antelopes and elands, and the charming honey-bird, with his own conduct toward it in accordance with the principles of forest equity. He spoke with eager animation of that magnificent plunge of the Zambesi, the rent into which the waters make their wild descent, the sharp basaltic lip over which they are precipitated, and the five great columns of "resounding smoke" (as the natives call them), which rise like monuments, spanned by an iris woven by a tropical sun out of belts of light. It was on the little island that divides the stream above the fall, just where it is hurrying downward to be shivered into atoms of edying foam, that he planted the first garden of Central Africa. There, in a soil watered by perpetual showers, he set his peach and apricot stones and planted in drills his coffee seeds.

Added to his acuteness in analysis, there was in Dr. Livingstone's mind a power—perhaps a habit, rather—of generalization that was peculiar. Faraday afterward alluded to it in one of his lectures at the Royal Institution. From a single fact he would sometimes evolve a principle. From occurrences apparently isolated a theory at once arose. Hence, he was often in error. Sir John Richardson, in a humorous way that Livingstone enjoyed equally with the other guests, made the company merry over the Doctor's theory that the shake given by carnivorous animals to their prey upon seizure lessened the fear and pain of death, and was, therefore, a merciful provision of the Creator. Livingstone had been seized by a lion. They came together to the ground. "Growling horribly close to my ear," said the narrator, as he afterward wrote in his "Travels," "he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. It was like what patients partially under the influence of chloroform describe, who see all the operation but feel not the knife. This singular condition was not the result of any mental process. The shake annihilated fear, and allowed no sense of horror in looking round at the beast. This peculiar state," continued the Doctor, beginning at once to generalize—"this peculiar state is probably produced in all animals killed by the carnivora; and, if so, is a merciful provision by our benevolent Creator for lessening the pain of death."

Livingstone's contributions to natural history had not at that time been measured. They are now known to contain a treasury of zoological facts unequaled since the time of Buffon. I remember his description of the lion, whose ferocity was always under the check of caution, never engaging in a contest unless aided by other powerful animals; of the red, carnivorous ant, whose bite was like a spark of fire; of the hyenas, who, when an elephant was killed, collected at safe distance around and kept up laughter for successive nights; of the buffalo-birds, ridding of insects the skins of the herd they accompanied, and more acute of sight, warning the buffaloes of the approach of danger; of the spur-winged plover, that finds its food in insects that clog the jaws of the crocodile, picking them off while the monster sleeps; of the rage of the rhinoceros, goring the ground in his fury; and of the black soldier-ants, waiting for their prey in bushes, suspending geometric webs from tree to tree, quartering the ground in parallels, and paralyzing their victims by the poison of their sting.

As the evening concluded, the Doctor had it all his own way. The questions ceased. Scientific and natural history facts gave place to religious conclusions. He dwelt earnestly on the capabilities of Southern and Central Africa, the richness of its soil, variety of its articles of commerce, and docility of its people. At that time the internal slave trade existed in all its horrors; and in his practical way he pointed out how commerce, speedily caught at by the natives, first in barter, then in its civilized form, would become its antidote. He was earnest in urging the arts as pioneers of Christian teaching. And in this belief, acting upon a theory which even those who doubted did not oppose, he returned the following year to those heroic labors the history of which remains to be written.

MARRIAGE.

BY ROBERT COLLYER.

HUSBAND and wife is the most sacred relation of humanity. They stand for more than father and mother, or parents and children, because they are the fountain from which these relations spring; and, by changing the mere man and woman into these sacred names, make that a glory which were otherwise a shame.

Husband and wife is a relation as old, according to the Bible, as our human history; and nothing out of the Bible that I know of contradicts this testimony. Other old books cast the matter into other forms, as they themselves are the product of other races; but the whole story looks like this when it is told: That in the beginning the Divine Power made man and woman, and set them on the throne of the world, and gave them from the first the grace to be husband and wife, to find in each other the counterpart and completion of their own being. And, while the creation over which they were given dominion followed its special instinct and sought its lair or made its nest, then brought forth its young, and before another spring knew them no more for its own than if they were on another continent, this husband and wife made them a home, reared a family, were steadfast not for a few months, but for a lifetime, to those that were born of their body; sent them out in due time to do as they had done, but still counted them and their children as an intimate belonging of the old homestead; and so this human race has never evened itself with the beasts that perish, except as it has become lower and worse. It is husband and wife wherever you find them—he the weapon man and she the web-man, as the old Anglo-Saxon Bible translates those words of Jesus where he says: "Have ye not read that he which made them at the beginning made them male and female—he the weapon man, she the web-man; he the defender, and she the clother; he the warrior, and she the weaver; each indispensable to the other, and both indispensable to the whole."

And the divine alchemy, if I may use the word, that transmutes the man and woman into husband and wife is marriage. It always has been so, and no doubt always will be. The observance of marriage as a ceremony is a very different thing in different countries and times, ranging all the way from the custom of the Australian black who beats the maiden he will take until she is insensible, and then carries her off to his hut, to the pure and simple ceremonial used in the best Protestant communions. In the grossest savagery marriage is as rude and brutal as possible. As we rise in the true scale of life it takes a nobler and better form, and on the summits of life it is a sacrament, and certain, if we take it unworthily, to bring damnation. But from the rudest and most brutal savage to the truest American marriage—the loftiest and best, as I believe, on the planet—it is always in some sense the same thing that is done in this union. It turns the man and woman into husband and wife, creates the beginning of a home, insures a true and welcome identity between parents and offspring, binds life together between one generation and another, and out of the kingdom of Nature helps to bring the kingdom of God. "For marriage," Bishop Jeremy Taylor says, "like the bee, builds a house and gathers sweetness, labors and unites into societies and republics, keeps order, exercises many virtues, promotes the general interest of mankind, and is that state of good to which God has designed the present constitution of the world."

Marriage is, therefore, a divine institution, not only because there is sanction for it in the Bible and blessing for it in the church, but especially because there is a divine reason for it in our life. So when Jesus said, "A man shall leave his father and mother and shall cleave unto his wife, and they twain shall be one. What, therefore, God hath joined together let not man put asunder," it was the sequel and conclusion to what he had said a moment before—that God had made it so in the beginning. A true marriage is, therefore, always a religious act in itself; because religion means the binding of one to another, whether it be on earth or in Heaven, in a true and pure union. So the Scriptures never command this relation; they only recognize and bless and guard it. Everything seems to be settled, once for all, from their own beautiful and holy vision of it; where the man wakes before the fall, sees the woman that God has brought to him, recognizes her as a part of his very self, takes her to his heart, and God is there as a witness and blesses them. Marriage in the Bible stands forth as a divine fact rather than a divine commandment; it is intimately one with our creation; the blessing of God is within that already on which the minister calls the blessing of God to descend. Nothing can be added to a true wedding of two human souls and lives but religious ceremonial and the proper social safeguards. The man and woman, in this true wedding, become husband and wife because their Creator made them for each other, just as much as he made Adam and Eve, and brought them face to face as he did those two in Eden. And so, when it is really true to those that take part in it, the good old-fashioned Quaker wedding is nearest the truth of God, in which the man and woman declare, as the ground of their union, that they have been moved to this deed by the Holy Spirit. That declaration not only brings the Lord to the marriage, but makes him also the matchmaker; and it must be for this cause, in its measure, that so large a proportion of these Quaker matches turn out well. But every true match is made in Heaven; and all true men and women who believe this and act on it find something of Heaven in their match, so that John Brown, of Haddington, was not so far wrong when he felt the time had come for him to enter the holy estate, and that he had seen the woman the Lord had made to be his wife, and went to tell her so; and the good soul knew what he had come about, and was just as sure as he was that she was meant for him and he for her. Yet he said, "My dear madam, you know what I am going to say; but, if you please, before I say it, we will ask a blessing." And that was what they did. It is the experience of all times, and no doubt of all peoples, that men and women are made for each other, to be husband and wife, are very often brought together by a providence they cannot account for, and can never be separated in their souls any more. A young man goes into a room with a heart as free as an unmated swallow, and comes out of it sixty minutes after a captive for life; and the maiden knows what the youth knows, and in her heart says amen to the revelation, though it may take her some time to say it with her lips. I have a friend in Philadelphia, a man of great intelligence, who told me that when he was in the middle of the Pacific, on a voyage, he saw a face in a dream, and it was borne in upon him that this was the face of his wife. He went through many adventures after that, was away about seven years, came back, went home, went to quarterly meeting in Bucks County, and there saw in a Quaker bonnet, for the first time with his human eyes, the face he had seen in his dream. The maiden became his wife; and I never saw a happier pair on the earth, or a sweeter home or children. And I have no doubt of the perfect truth of the story: all true marriages are made in Heaven, so

"All true love is blent with reverence
As heavenly light is blent with heavenly blue."

And any true observation of the life we are living will bring the assurance that marriages of this sort are by no means so few as cynics and satirists would leave us to infer. If from thirty to forty years of intimate observation in two widely separate sections of society, two worlds, and the intimacy of a minister to boot, can be of service in forming an opinion, it is mine that a great preponderance of the men and women that become husband and wife find their *helpmeets*, their matches, the one being they need to make up the full measure so far of their life in the man or woman they marry. It is probable they may not find what I may call their ideal man or woman—the wonderful person the romances can make so much better than the Lord makes us, in the sense that the pictures in a fashion-plate are finer than the portraits of Healy or Eaton. When we form our taste on this sort of standard, we are likely to be disappointed and ought to be. It is possible, too, for many reasons I shall not give, that in the truest match the Lord himself can make there will be times when the husband and wife cannot see eye to eye, or make one music of the base and alto in which they plighted their faith. It is extremely probable, if a man cannot always feel satisfied with himself before he is married, he will not always feel satisfied with his wife after; and, if she sometimes charges herself with folly when she is a maiden, she may do the same now and then by her husband when she is a wife. If my self-love cannot hide or extenuate what is wrong in myself always, it must be a very tender and holy and everlasting love that will steadily overlook what may be wrong in another that I only love *as well as* myself. Indeed, I know of nothing in the structure of this universe, or in life, or in the Bible that can bear me out in the idea that a doubled possibility of happiness in the addition of another life to mine ought not to bring just that much more trial also. Twice the felicity implies twice the infelicity in every other direction. The most delicate organization is always exposed to the most appalling pain. This is in some way to be expected then. In what way we cannot very well foresee, and it is not best we should. It may be health, or temper, or habit. It is no matter, there must be trial of our faith in each other, as there is of our faith in God; and some doubt now and then of each other's love, as there is now and then of the diviner love of Heaven. No man or woman has any business to enter into this intimate oneness of life and soul without such an expectation. When the lark soars and sings over a mountain tarn, his shadow is as deep in the water as his soaring is high in heaven. Wise old Bishop Taylor says again: "Marriage has in it less of beauty than a single life, but more of safety. It is more merry, but also more sad. It is fuller of joys, but also of sorrows. It lies under more burdens; but is supported by the strength of love, so that these burdens become delightful." Something like that, then, is to be expected in the very nature of things. It is to be found, as the shadows cast by the truest and purest light that ever shines in a home. The sweetest wife that ever lived has said things to her husband scores of times that she would allow no human being to say about him, or once for all that third person must hear a piece of her mind, if it were in a prayer-meeting; and the truest husband will now and then make his will known to his wife in tones so imperious that, if he heard another utter them to the same woman, it would bring him leaping like a leopard at the scoundrel who dared to speak so to the mother of his children. "Jack," we said to our journeyman, when he had been down home once, "Jack, what *is* the matter?" "Matter enough," Jack replied, sheepishly. "I wer going past a house at Otleytown end, an' I hee'ard a woman scream murder. I rushed in, and there wer her husband hitten her; so I hit him and knocked him doon, and wer holding him by the throat, an't first thing I knew she wer hitten me with POKER, an' wanting to noo what I struck her husband for." It was an illustration from a range of life among the Yorkshire hills—that was little better, thirty years ago, than the savage—of a principle that holds good in the sweetest and best homes of the land, where the uttermost hurt is a sharp word, that is repented of and forgiven the moment it is spoken. Husbands and wives, when they are wise, understand and act up to it as the condition of being what they are, and bear and forbear within all fair lines and *limits*.

With these elements in them, and forming a part of their very structure, my observation convinces me that the true match is the rule. In the overwhelming majority of instances those that come to be husband and wife were made to be husband and wife. In the face of our sins and follies, very often by the tender mercy of God, and not at all of our deserving, the great gift is given that makes a heaven for us where we would have made perdition for ourselves sometimes, and sometimes the blessed life comes of honor and truth all their life-long in those that are made one in it. John and Mary sit in their home and wonder how Thomas and Susan manage to make so brave a show of their small stock of esteem, and Thomas and Susan shake their heads now and then about John and Mary. But you find that somehow within it all there is better with the worse, as there is worse with the better. Very tender and true are they all when sickness smites them; very sorely they weep over little graves; and then, if they must part, and one goes to the long home and one stays in this, whatever they may do that are left to mend the poor broken life is well done if they do it modestly and truly, and has the blessing of the Risen One. But, then, in that case, it is always one more in a heart made larger to hold one more; never one cast out to make way for another! The match made in Heaven is never unmade.

PAPAL INFALLIBILITY.

BY WILLIAM LLOYD GARRISON.

"WE are made a spectacle unto the world, and to angels, and to men," says the Apostle Paul, in reference to himself and his associates. How they were universally regarded he tells us with entire frankness—namely, as "fools for Christ's sake," as "the filth of the world and the offscouring of all things"; and, consequently, buffeted, reviled, persecuted, defamed, after the manner of their Lord and Master, till the time of their appointment to death on account of their heresies. How they must have been contemplated by the angels it is not difficult to conjecture, in view of their extraordinary zeal, courage, self-denial, fidelity, and devotion, in the face of all these trials, in maintaining the righteous cause.

There are at the present time some eight hundred ecclesiastics, drawn together from various sections of Christendom, and combined in what is called an Œcumenical Council, at Rome, who claim to be the lineal successors or representatives of those old schismatics and disturbers of the peace; but whose likeness to them is as brass to gold, or a very bad counterfeit coin to a genuine one. They, also, are "a spectacle unto the world, to angels, and to men," but in a very different sense. Eight hundred other men, taken promiscuously from the masses in Europe or America, might with equal truthfulness and propriety assume to be in the direct line of apostolical succession.

With all their pretensions, however, the members of the Œcumenical Council do not claim infallibility for themselves. They are not immaculate, but liable to err like other mortals. Yet, for several months past, they have been considering the question whether a certain old resident at Rome, called the Pope, shall or shall not be awarded infallibility by their suffrages! No decision has yet been arrived at; but it is believed that a large majority will vote in the affirmative. Was there ever a broader farce enacted on the stage of the world? As eight-hundred ciphers amount to nothing, and therefore cannot make a single unit, so eight hundred fallible cardinals and bishops are as incompetent to make an infallible Pope; for what they do not possess in and of themselves, they cannot bestow upon another. As rationally declare that a finite being is infinite, and decide it by ballot, as that he is infallible by the same process. For, observe! It is not what the Pope already possesses, but what shall be conferred upon him by this Council, that is the debatable question. If it shall vote that henceforth infallibility (no matter in what sense, mystical or magisterial, the term may be used) belongs to him, then he becomes infallible, and his ruling must in all cases be absolute; but if it shall negative the claim, then he is nothing more than were his fallible predecessors. But how is the fact of transcendent spiritual enlightenment and immaculate wisdom concerning any person at all contingent upon the opinions of those who possess neither that wisdom nor enlightenment? Either the Pope is divinely qualified and empowered to wear the robes of infallibility, or he is not. If he is, then it matters not what any conclave may say about it. If he is not, then the unanimous verdict of the human race to the contrary would avail nothing.

This claim of exemption from all possible error is alike foolish and impious. It is in flagrant contempt of the common sense of mankind, and in contradiction of all human experience; and it is noticeably audacious in this stage of the world's progress. As the members of the Œcumenical Council utterly abnegate reason in all such matters, their discussions and decisions are of no more value than the chatterings of the inmates of a lunatic asylum.

If they shall decree papal infallibility as not only prospective but retrospective in regard to the popedom, then, to quote the language of M. Castalar, the eloquent leader of the Spanish Republicans, "if all the popes have been infallible, how is it that so many of them, according to the Church's own confession, have been mistaken? Pope Calixto was a Sabellian. For him there was no God the Son, but only the Spirit which dwelt in the Son. Pope Liberio was an Arian. The Second Person of the Trinity was not in his creed. Pope Zozimo was a Pelagian. He destroyed Grace, and so destroyed Christianity. Pope Leo II. anathematized Pope Hocurio. Which of those two was wrong? If they dissented from each other on a capital point of dogma, how could they both be infallible? The body of Pope Formoso was exhumed by one of his successors, dressed in pontifical robes, tried in public, defended as a criminal, and sentenced to have three fingers cut off (the three with which he used to bless the faithful), and then be thrown into the yellow waters of the Tiber; all which was done. Which of those two popes was infallible, the judge or the criminal, the victim or the executioner?" These very pertinent interrogations might be indefinitely extended; for, if human fallibility has been anywhere signally exemplified in its most ludicrous as well as most deplorable aspects, it has been by the various Roman pontiffs.

This attempt to concede to Pius IX. what he is evidently determined to possess is the more daring in view of his avowed hostility to reason and investigation, freedom of thought and speech, the liberty of the press, and free institutions universally. There is not a truly democratic right asserted by the American people which he does not arraign, denounce, and abrogate in his arrogant Encyclical Letter. If his decrees as to religious faith and civil obligations are to be final, then those among us who are prepared to accept his *ipse dixit* are disqualified for *bona-fide* citizenship. They cannot serve two masters. Between the Declaration of Independence and the Vatican there is a breach wider than the Atlantic Ocean, and an antagonism admitting of no reconciliation. Those truths which in the Declaration are recognized as self-evident are virtually characterized by the Pope as "false and perverse opinions, the more to be detested because they chiefly tend to impede and remove that *salutary power which the Catholic Church*, according to the institution and commission of her divine Author, *should freely exercise to the end of time*—not only over individual men, but over NATIONS, PEOPLES, and their SOVEREIGN RULERS." He brands as "insane nonsense" the doctrine that "liberty of conscience and worship is the personal right of every man, which ought to be proclaimed by law and asserted in every rightly-constituted society," and further adds that such a doctrine is "preaching the liberty of perdition." He reprobates those who "are *not ashamed* to affirm that the church has no right to coerce the violators of her law *by means of temporal punishments*." He maintains that "the royal power" which he aspires to wield "was given not alone for *the governance of the world*" (this in a secular sense), "but most of all for the protection of the Church"—*i.e.*, by appropriate pains and penalties. In this country every man is free to embrace and profess that religion which, guided by the light of reason, he holds to be true. This he declares to be a dangerous latitudinarianism. He deems it a pestilent heresy to say that "the Roman Pontiff can and ought to reconcile and harmonize himself with progress, with liberalism, and with modern civilization." Touched by his infallible wand, the whole civil and religious structure of the United States tumbles to the ground. For, "by Our Apostolic authority, We reprobate, proscribe, and condemn the evil opinions and doctrines, all and singular, severally mentioned in this letter, and WILL and COMMAND that *all children of the Catholic Church* hold them in every respect as reprobated, proscribed, and condemned." This is egotism run mad, and the essence of all usurpation and tyranny.

Whatever else may be surrendered, it must not be the right of private judgment in regard to matters of faith and practice. When Paul said, "It is a small thing to be judged of man's judgment," did he except the authority of Peter, or of any one who might subsequently assume to be his successor? When he said, "So, then, every man must give account of himself to God," did he make an exceptional case for Pius IX.? When Jesus said, "Why judge ye not of yourselves what is right?" did he mean to disable the human judgment in regard to matters of temporal or eternal interest? When God, through the mouth of the prophet, said, "Come, now, let us *reason* together," did he place reason under ban as something too carnal to be entrusted with any responsibility? The Roman Pontiff is, before God, only as any other man, and to be estimated accordingly.

As the downfall of Southern slavery was hastened by the logical persistency of its advocates as against the fundamental principles of justice and humanity, so the heaviest blow that can possibly be given at this hour to papal authority will be the recognition of the infallibility of Pius IX. by the Œcumenical Council now in session at Rome. That a recognition will make such a recoil throughout Christendom as mightily to subserve that freedom of conscience and growth of popular liberty which it is insanely designed to crush.

"For ever the right comes uppermost,
And ever is justice done."

A WOMAN'S LETTERS FROM WASHINGTON.

WASHINGTON, D. C., May, 1870.

TO THE EDITOR OF THE INDEPENDENT:

I HAVE a Washington of my own, dear friends. I never find it till some late March day, when, in passing down the Capitol Grounds, I discover that the shining runlets either side of the avenue have broken loose and are racing free through their paths of stone, and that all the crocuses are pushing their little yellow noses out of the ground. To be sure, they usually draw them back again afterward, to get them out of the snow; nevertheless, on that day I find my Washington. Then it is, just as the gray Lenten veil has covered and extinguished the gay season of the German, that we come suddenly upon another Washington season, of which I should much prefer to tell you. But my "season" is not fashionable. No portrayer of customs is "liberally paid" by the most enterprising of publishers to describe the transcendent suits which deck this season of mine. My Washington has no chronicler. The scribes are all so busy abusing the Capital, ridiculing it, depicting its follies and its crimes, that, though they have eyes, they see not, and ears, they hear not, the sights and sounds of another Washington outlying all. Oh, such letters as I could write you about it! I could

The Independent.

TO ALICE CARY,

On hearing that she was dangerously ill.

Leave us not yet! thou whose entrancing song
Has filled our homes with spring-tide melodies.
Leave us not yet! thou mid the poet-throng
Who wearest thy radiant gifts in gentlest guise.

O, we should miss thee in the summer hours,
When laughing skies bend soft o'er hill and lea;
Thy sweet notes hushed amid earth's wood-land bowers,
What voice could wake the strain that died with thee!

A little longer stay thine heaven-ward flight;
O, touch again thy lyre with tuneful lay,
And quaff from Helicon's pure stream and bright
Fresh inspiration in Life's toilsome way.

E. V. S.

RISE AND FALL OF THE SLAVE POWER IN AMERICA.*

BY HON. HENRY WILSON.

No. XVII.

THE MISSOURI COMPROMISE.

During the Missouri debate, Rufus King, who had again entered the Senate from New York, made two elaborate and powerful speeches in favor of the inhibition of slavery in the new states. They were regarded as the fullest, most thorough, and exhaustive presentations made in that debate. John Quincy Adams, who heard them, said that he unraveled with ingenious and subtle analysis many sophistical tissues of the slaveholders, and laid down the position of the natural liberty of man, and its incompatibility with slavery; and that the great slaveholders gnawed their lips and clenched their fists as they heard him. William Pinckney, the distinguished Maryland lawyer and orator—who had declared, thirty years before, that "if slavery continues fifty years longer its effects will be seen in the decline of the spirit of liberty in the free states"—addressed the Senate for three hours, in a speech of great eloquence and power, against its prohibition in Missouri. The Senate having by a majority of two voted to join Maine and Missouri in the same bill, Mr. Thomas, of Illinois, moved an amendment providing that in all the country ceded by France to the United States north of 36 deg. 30 min. there should be neither slavery nor involuntary servitude. Mr. Trimble moved to amend the amendment by excluding slavery from all the territory west of the Mississippi River, excepting Louisiana, Arkansas, and Missouri; but it was rejected. Mr. Thomas's amendment was adopted by a decided majority, and the bill was passed by a vote of 24 to 20.

The bill was taken up in the House on the 26th of January, and Mr. Storrs moved to amend it so as to prohibit slavery north of the parallel of 38 deg. west of the Mississippi. Mr. Taylor, moving as an amendment that there should be neither slavery nor involuntary servitude in the state, made an elaborate argument in its support. He was immediately followed by Mr. Holmes, who, though a representative from Massachusetts, was found willing to lead off in the opposition. He declared, if he was reduced to the alternative of holding slaves in Missouri or violating the Constitution of his country, he would not permit "a doubt to cloud his choice." Thus was opened that remarkable debate in the popular branch of Congress which, estimated by the test of substantial ability or of widespread and far-reaching results, finds few equals in the legislative history of the nation.

Freedom found worthy representatives and advocates. Pennsylvania, true to her then proud and traditional pre-eminence in its ranks, spoke manly words through the distinguished representative and lawyer of Philadelphia, John Sargent, who said that he was not afraid of what is called popular excitement. Believing that all history teaches that revolutions are not the work of men, but of time and circumstances, he said: "Nothing can present a more frightful indication than public indifference to such a question as this. It is not by rigorously maintaining great moral and political principles in their purity that we incur danger." "Let the standard of freedom," he said, "be planted in Missouri by the hands of the Constitution, and let its banner wave over the heads of none but freemen—men retaining the image impressed upon them by their Creator, and dependent upon none but God and the laws. Then, as our republican states extend, republican principles will go hand in hand with republican practice, the love of liberty with the sense of justice." Mr. Hemphill, also of Pennsylvania, made a learned and exhaustive argument in favor of Mr. Taylor's amendment. Mr. Cook, of Illinois, believed the measure had originated in the best and noblest motives—motives dictated by humanity and the well-being of the nation. Though opposing the popular feeling of Missouri, he said: "I believe, if the voice of futurity could be heard, I should receive her approbation and her gratitude. She might come from the wilderness, with her locks wet with the dews of the night, and knock at your door for admittance till she falls with *weakness;* and, unless she comes in the white robes of freedom and a pledge against the future evils of slavery, with my consent she will not be admitted."

On the other hand, slavery put forth her strong men to plead her cause and dragoon the government into submission to her haughty behests. Of course, Mr. Clay's clarion voice was heard loudest in the din of strife, summoning his countrymen, in the sacred name of patriotic devotion to the nation, to follow his lead, and laying his talents, position, and great personal influence upon the altar of his devotion to the cause of the aggressor. He spoke for four hours against the expediency and right of restriction. Mr. McLane, of Delaware, spoke in the same strain. Mr. Reid, of Georgia, declared that the welfare and safety of the citizens forbade emancipation; though he would hail the day as the most glorious in its dawning which should behold, with safety to its white citizens, the black population placed on the high elevation of equal rights and clothed with the privileges of American citizens. Mr. Hardin, of Kentucky, accused the advocates of prohibition of fighting under false colors. "It would be more magnanimous," he said, "to haul down the colors on which are engraven humanity, morality, and religion, and unfurl the genuine banner, on which is written a contest for political consequence and mastery." General Smythe, of Virginia, whose speeches were more remarkable for length and dullness than for other qualities, declared that he would not apologize for the length of his speech on that occasion; for he had spoken "to preserve our citizens from massacre, our wives and daughters from violation, and our children from being impaled by the most inhuman of savages." John Tyler, afterward President of the United States, always a pliant instrument of the slave power, and a rebel in the late rebellion, appealed to the Northern Republicans to pause and remember that their triumph was to be over their firm and steadfast friends of the South. He maintained that slaves were

* Entered according to Act of Congress, by H. C. Bowen, in the year 1870, in the District Court of the United States for the Southern District of New York.

guaranteed as property in the Constitution. Northern gentlemen, he said, should "not forget themselves. Rail at slavery as much as you please. I point you to the Constitution, and say to you that you have not only acknowledged our right to this species of property, but you have gone much further and have bound yourselves to rivet the chains of the slave." He told the friends of prohibition that they might return to their constituents and receive votes of thanks; but, instead of blessings, the deepest curses of posterity would be uttered against their destructive policy.

In the midst of the debate, which had run for nearly a month, the House bill for the admission of Maine was returned, with an amendment authorizing the people of Missouri to form a state government. Mr. Taylor moved that the House disagree, while Mr. Scott moved that it be referred to the Committee of the Whole, which had under consideration the Missouri bill. After a brief debate, Mr. Scott's amendment was rejected by a decisive majority. The House resuming the consideration of the Maine and Missouri bill, John Randolph made a long speech against the Senate's amendment excluding slavery north of 36 deg. 30 min. The next day the House disagreed to the Senate's amendment uniting the bills for the admission of Maine and Missouri, while so much of the amendment as prohibited slavery from territory north of 36 deg. 30 min. was disagreed to by a vote of 159 to 18, and the debate was resumed.

Mr. Plummer, of New Hampshire, in reply to Mr. Clay, who had warned the men of New England not to intrude upon him their New England notions, declared that those notions were liberty, equality, and the rights of man. "These are the notions," he said, "which we must cast aside when we leave our happy homes, and which, if by chance they find their way into this hall, are to be repelled with the charge of fanaticism, folly, and negrophobia. Sir, if there be any madness in this case, it is the madness of those who hug slavery to their bosoms. If there be any infatuation, it is the infatuation of those who are willing to dissolve the Union rather than not extend this pestiferous institution beyond the Mississippi." Mr. Fuller, of Massachusetts, said, if Missouri would be strong in war, let her invite only freemen, who will defend their families and their freedom; "not slaves, who can seek their own happiness only by withering the arm that holds them in bondage."

On the 28th of February it was announced to the House that the Senate insisted on its amendment; when, on motion of Mr. Taylor, it was voted to adhere to its disagreement by a majority of twenty-one. Proceeding to the consideration of the bill, the House rejected Mr. Storrs's amendment excluding slavery from territory north of 36 deg. and 30 min. Mr. Allen, of Massachusetts, moved to amend the bill by striking out the word "white," so as to extend the privilege of voting to all male citizens, supporting his amendment by a speech of some length. His amendment, however, received only his vote. Both Mr. Clay and Mr. Storrs sought such a modification of Mr. Taylor's amendment, already adopted, as to make it a mere recommendation. Though they supported their proposition with great earnestness, it failed of receiving the sanction of the House. On the next day Mr. Storrs removed his amendment providing that Mr. Taylor's amendment should be offered for the free acceptance or rejection of Missouri; but it was rejected by a vote of 82 to 98. Mr. Taylor's amendment was then agreed to by a vote of 94 to 86; the bill was ordered to a third reading, and on the 1st of March it was passed by a vote of 91 to 82.

On the same day the House agreed to a conference, asked for by the Senate, on the bill for the admission of the State of Maine. The Senate appointed on the committee of conference Thomas of Illinois, Pinckney of Maryland, and Barbour of Virginia. The House added Holmes and Parker of Massachusetts, Taylor of New York, Lowndes of South Carolina, and Kinsey of New Jersey.

The next day the Missouri bill was taken up in the Senate; and, on motion of Mr. Barbour, so much of the bill as prohibited slavery was stricken out by a vote of 27 to 15. Mr. Thomas moved to amend the bill by adding a section excluding slavery north of 36 deg. 30 min. Mr. Trimble moved to amend that amendment by prohibiting slavery in all territory ceded by France, excepting Louisiana, Missouri, and Arkansas. His motion, however, received only twelve votes, and the amendment of Mr. Thomas was adopted without a division.

On the same day Mr. Holmes, from the committee of conference, reported to the House that the Senate accede from its amendment to the bill for the admission of Maine; and that the House strike out from the bill authorizing the people of Missouri to form a constitution the prohibition of slavery, and insert the inhibition of slavery in all the territories ceded by France north of the parallel of 36 deg. 30 min. The report was laid upon the table, and the House proceeded to the consideration of the Senate's amendments to the Missouri bill. The question was so divided as to be first taken on striking out the prohibition of slavery in that state. Mr. Lowndes spoke briefly in support of the compromise recommended by the committee of conference. He declared that its adoption would restore tranquility to the country—a result demanded by every consideration of discretion, of moderation, of wisdom, and of virtue. Mr. Holmes, of Massachusetts, spoke for the compromise, and Mr. Adams, of the same state, against it. Kinsey of New Jersey, Stephens of Connecticut, and Mercer of Virginia earnestly advocated the compromise. On the question of striking out the restriction the vote stood yeas 90, nays 87; not a single member from the slave states voting for prohibition, and fourteen members from the free states voting against it. Though the legislatures of New York, New Jersey, and Pennsylvania had adopted resolutions in favor of such prohibition, seven members from those states recorded their votes against the sentiments embodied in them. New England, too, furnished seven representatives who thus proved themselves false to the claims of humanity, the rights of man, and the permanent interests of the country. The motion to concur with the Senate in inserting in the bill the clause inhibiting slavery in the territory acquired from France north of 36 deg. 30 min. was then agreed to by a vote of 134 to 42.

Throughout the long struggle the President and his cabinet had manifested the deepest interest. On the passage of the bill he submitted to them this question: "Has Congress the constitutional power to prohibit slavery in a territory?" To this question an affirmative answer was given, though all but Mr. Adams were of the opinion that the word "forever" in the prohibitory clause did not interfere with the right of any state that might be organized from that territory to prohibit or establish slavery. Having received from all the members of his cabinet the opinion that the proviso forever prohibiting slavery north of the parallel of 36 deg. 30 min. was constitutional, President Monroe affixed his signature to the bill.

The victory of the slave power was now complete, slavery was fastened upon the Territory of Arkansas and the new State of Missouri; and the dark cloud, surcharged with its numberless wrongs and woes, rolled heavily across the Mississippi. Under the skillful lead of her distinguished statesmen and champions, in both the legislative and executive departments of government, the slaveholding South imposed upon the country, thus basely betrayed and subdued, another compromise—a compromise, however, to be kept only so long as the interests of the vile and false system which exacted it could be promoted by it; then to be ruthlessly broken and treated as a thing of naught.

This Missouri struggle, which so aroused and called into action the vital forces of freedom and slavery, demonstrated the startling fact that the race of Southern statesmen who believed slavery to be a temporary evil, at some future time and in some way to be abolished, had passed away. It revealed a new class, who had either learned to believe that it was "a positive good," or so to "conquer their prejudices" as to subordinate their convictions to the assumed necessities of the system and the intolerant demands of that rapidly increasing power. President Monroe, who believed that slavery "preyed on the vitals" of the state which tolerated it, opposed the Missouri restriction. Several of his Cabinet actively labored to defeat it. Even John Quincy Adams, Secretary of State, favored the Missouri Compromise, "believing it to be," he said, "all that could be effected under the present Constitution, and from extreme unwillingness to put the Union in hazard." He stated that "the impression produced on his mind by the progress of the discussion was that the bargain between freedom and slavery contained in the Constitution of the United States was morally and politically inconsistent with the principles on which alone our Revolution could be justified; cruel and oppressive by riveting the chains of slavery, by pledging the faith of freedom to maintain and perpetuate the tyranny of the master; and grossly unequal and impolitic by admitting that slaves are at once enemies to be kept in subjection, property to be secured and returned to its owners, and persons not to be represented themselves, but for whom their masters are privileged with nearly a double share of representation. The consequence has been that this slave representation has governed the Union. Benjamin's portion above his brethren has ravened as a wolf. In the morning he has devoured the prey, and in the evening has divided the spoil."

Mr. Jefferson, the father of the party then in power, who wielded a potential influence in its counsels, though he had once prepared a plan for the prohibition of slavery, which was designed to secure to freedom all the territory from the Lakes to the Gulf, became alarmed and shrunk appalled before the fury of the strife, declaring that it fell upon his ear "like the fire-bell at midnight." He, too, yielded to the pressure, and condemned the men who were battling for the very principles he had himself so grandly enunciated and ably defended. Mr. Madison, also, the calm and judicious statesman who would not allow the word "slave" to desecrate the Constitution, trembled for the fate of the Union, menaced by the madness of the slave-masters, and threw the weight of his great name in favor of a policy which would subject Missouri to the same influences which had so sadly blighted and despoiled his once proud commonwealth.

Never before had the anti-slavery sentiment of the North been so quickened and aroused. Popular meetings were holden, in which Federalists and Democrats enthusiastically and cordially united. Public addresses were made, and petitions and memorials were sent to Congress. The citizens of Boston assembled and voted to memorialize Congress to restrain the increase of slavery in new states to be admitted into the Union. This memorial, drawn up by Daniel Webster, set forth that "the happiness of unborn millions was at issue"; that the admission of slavery into a new country encouraged "rapacity, fraud, and violence," tarnished "the proud fame of the country," and rendered questionable all "professions of regard for the rights of humanity or the liberties of mankind." This calm and dignified paper, in which the issues were put with masterly clearness and force, closed with this manly and earnest appeal: "As inhabitants of a free country, as citizens of a great and rising republic, as members of a Christian community, as living in a liberal and enlightened age, and as feeling ourselves called upon by the dictates of religion and humanity, we have presumed to offer our sentiments to Congress on this question with a solicitude for the event far beyond what a common occasion could inspire."

These sentiments, so strongly and eloquently expressed, were entertained with singular unanimity not alone by the people of Massachusetts, but by the people of New England and of the entire North. The legislatures of New York, New Jersey, Pennsylvania, Delaware, Ohio, and Indiana passed resolutions affirming the power and duty of Congress to prohibit slavery in the states to be carved out of Western territory. These resolutions, adopted with little opposition, were based upon the indestructible principles of humanity, justice, and liberty. The legislature of Pennsylvania without a dissenting vote supported the humane and enlightened policy of prohibiting slavery in Missouri. In their resolutions they emphatically declare that "they are persuaded that to open the fertile regions of the West to a servile race would tend to increase their numbers beyond all past example, would open a new and steady market for the lawless venders of human flesh, and render all schemes for obliterating this foul blot upon the American character useless and unavailing." They denounced the attempt to bring Missouri into the Union as a slaveholding state as a measure "to spread the crimes and cruelties of slavery from the banks of the Mississippi to the shores of the Pacific." And they invoked the several states, "by the duty they owe to the Deity, by the veneration which they entertain for the memories of the founders of the Republic, and by a tender regard for posterity, to protest against its adoption, to refuse to covenant with crime, and to limit the range of an evil that already hangs in awful boding over so large a portion of the Union.

Nor was the South any less united and determined. Its leaders were, indeed, more persistent and adroit. Compact in organization, united in purpose and plan, in full possession of the government, and, as might be expected in support of such a crime against nature and religion, not overscrupulous, they found means to alarm and persuade, if not to corrupt Northern men to betray their section, blight the hopes of their people, and sacrifice the permanent interests of the whole country.

Mortified at their betrayal, aggrieved at their defeat, and apprehensive in view of these demonstrations of slaveholding power, the more thoughtful of Northern men began to comprehend more clearly the radical incompatibility between slave and free institutions. Governor Wolcott, of Connecticut, in his address to the legislature of that state, thus expressed the growing conviction: "It cannot have escaped your attention that a diversity of habits and principles of government exist in this country; and I think it is evident that slavery is gradually forming those distinctions which, according to invariable laws of human action, constitute the characteristic difference between aristocratical and democratical institutions." These differences wrought by slavery in the ideas, social life, and institutions of the North and South, so distinctly revealed in the Missouri struggle, continued, in their development, to become more and more antagonistic and divergent, until, after the conflicts of forty years, the two systems grappled in the bloody struggle of civil war.

ALL MOTHER.

BY ELIZA SPROAT TURNER.

I.

If I had an eagle's wings,
How grand to sail the sky!
But I should drop to the earth
If I heard my baby cry.
My baby—my darling,
The wings may go, for me.

If I were a splendid queen,
With a crown to keep in place,
Would it do for a little wet mouth
To rub all over my face?
My baby—my darling,
The crown may go, for me.

LETTER FROM ROME.

BY REV. NEWMAN HALL.

Rome, Italy, May 2d, 1870.

Still postponing the remainder of the consecutive narrative of our wanderings in Palestine, I take up my pen in Rome to send you a few lines in reference to what I have just witnessed here while the impression is still fresh. First, in reference to the remains of the ancient city. As in Athens I was fascinated with the exceeding *beauty* of the ruins, so here I have been impressed with the tokens of *strength*. Far, very far inferior are the architectural relics of the Mistress of the World as regards grace of conception and exquisite beauty of workmanship. But here there is the strong massiveness which eloquently tells the character of the people who subdued the world and then ruled it with an iron will. The Acropolis at Athens concentrates and displays to the greatest advantage the chief monuments of that city, so that the little appears much. But in Rome the ruins are everywhere. Not only in the Forum, where the remains of a dozen temples and triumphal arches are massed together, along with the overshadowing mountain of masonry known as the Coliseum; but scattered all over the area of the city, sometimes mixed up with modern structures, sometimes in spots remote from the actual city, though within the walls, the traveler comes upon the remains of vast temples, baths, and palaces, till, having spent many days in exploring, the work still grows on him, and he gets to think that Rome is inexhaustible. I spent a long morning in viewing the ruins of the palaces of the Cæsars, on the Palatine, lately disinterred by the French Emperor. The substructions are *enormous*. There are vast chambers, long galleries, frescoed halls, Mosaic pavements, which have been long buried under the masses of rubbish which have accumulated there during centuries of devastation.

The Baths of Caracalla are vast masses of brickwork, once covered with costly marble. Gardens and orchards, cypresses and palms, now occupy the surface of the ground once magnificent with palatial towers. Almost every stroke of the spade reveals some long-buried relic of the past. On Saturday I was interested with a recent church discovery. St. Clement's is an old building; but beneath it has been found one still earlier. I walked down a nave supported by beautiful marble columns, and still retaining fresco painting on the walls, beneath the floor of the more modern edifice, which has actually been built on the old rows of columns. But very recently a third church has been opened below this. You go down, and down again, holding lighted tapers, and are astounded by finding at this great depth big stones of the old republican period, and decorated roofs and halls, once used for secular purposes or pagan worship, but in the very earliest age of Christianity utilized for worship. On the same day, far below the foundations of a church and convent, near the Arch of Constantine, I was led by a monk into a labyrinth of vast caves, cut in the solid rock, where the wild beasts were kept for exhibition in the Coliseum, to which they were taken by subterranean passages, which formerly opened into the arena. Your readers know that some of the ancient structures are in use as modern churches, as the great hall of the Baths of Diocletian, converted to a church by Michael Angelo, in which eight immense monolythic granite columns stand in their ancient positions. The Pantheon is a church; its portico, its walls, its roof remaining as of old. The roof is a dome of sixty paces diameter, a little larger than the dome of St. Peter's. What a history such a structure embodies!

But let me describe some of the developments of Popery I have just witnessed. In a church occupying the site of the Temple of Jupiter, on the Capitol, and in which many of the ancient columns are still standing, I saw an altar and chapel dedicated to St. Anthony of Padua. The walls were crowded with votive pictorial tablets in which the power of his intercession was illustrated. In one picture a man is almost run over by a carriage; in another a woman is tumbling down stairs; in a third, a horseman is overthrown by a bull; in a fourth, a person is represented as sick. In all of these St. Anthony is painted up in the corner of the picture, by the side of the Virgin and of Christ. A card hung on the altar-railing contains a versicle ascribing to St. Anthony healing power, and promising help and indulgence to all who repeat the said versicle in his honor. In the same church is a wooden doll, of clumsiest make and most ugly in feature, said to be the production of St. Luke, and loaded with a profusion of diamonds, rubies, etc., presented to the image by those who considered they had been benefited. It is considered by the multitude as possessing great efficacy in curing disease, and especially in assisting the birth of children. It is constantly sent for when medical skill is unavailing, and is in great request by ladies about to become mothers. Laid on the bed, it is regarded as a sure preserver of life. We asked to see it. But the "Bambino," or baby, was out on a medical visit! As we were leaving the church, it was being brought back in the arms of a priest. Some people in the porch reverently fell on their knees as it passed. We followed it into the little chapel appropriated for its safe custody, and gazed on its ugly face and costly jewels. Some priests were there who, with the appearance of sincere devotion, knelt before it, repeated some prayers, and then reverently and affectionately kissed it, as though it were the Holy Child himself. One day I saw the "Holy Stairs," near the church of St. John Lateran. It is said they were miraculously transported from the house of Pilate; and that, Christ having ascended them, they possess peculiar sanctity. An inscription at their foot announces 9 years' indulgence for every one of the 26 steps which the devout ascend on their knees. We saw several persons, including a priest and a woman, performing this awkward and laborious exercise; and we thought of Luther, who, while thus ascending, seemed to hear the words, "The just shall live by *faith*," and hastily rose up and went away to preach the Reformation. There was an early service at St. Peter's yesterday, which I attended previous to going to the Presbyterian English and American service. As an appeal to the senses, it was perfectly done. Theatrical managers might go for lessons in getting up a scene. There was a procession of 160 persons, two and two, 80 of whom carried long lighted wax candles. They wore various colored and beautiful vestments. They were attended by the Swiss Papal Guard, in their fantastic red and yellow striped uniform and carrying long and antique spears. The "Host" was borne along under a silk canopy, the choir all the time singing the most beautiful music in the style peculiar to the "Pope's Choir." It was the poetry of the senses in perfection. But there was no *preaching*—no presenting of truth to the mind and heart; and, though the worshipers were certainly devout in demeanor, they were few in number—not 200! No; it is Christ who draws all men. Ceremonial, however gorgeous and imposing, will not attract merely as spectators a regular congregation so much as the earnest preaching of the simple Gospel. I thought, if I wanted ritual and ceremony, I would go to Rome for it. I don't wonder so many refuse to stop half way, and go to get the thing pure, instead of a base imitation of it. How refreshing was the simplicity of the Congregational or Presbyterian worship after this! The Scriptures audibly read, the hearty singing, the earnest prayer, the faithful sermon! The clergyman specially prayed for America along with England; and stated that a new church would be ready next November, to which Americans had liberally contributed, and which he hoped they would consider as much their religious house in Rome as Englishmen and Scotchmen. There is an American church in Rome, so called; but it is Episcopalian. So that this English church is for both English and Americans who prefer a non-liturgical service. After the afternoon service, I found the Piazza del Popolo crowded. There must have been 20,000 persons there, with soldiers and bands of music. There were booths and stands fitted up, filled with spectators. What was going on? Drawing tickets for the Papal lottery! Peasants from the country were there, and people of all conditions, eagerly watching the boards which were held up to display the lucky numbers. This demoralizing mode of gambling is by direct authority, and for the revenues of the Papal Government. And this was the way the Sunday afternoon was spent. Vast numbers of priests were present, with the Papal guards and trumpeters, etc. At the close a fire-balloon was sent up. I will add no comments. They are unnecessary.

I have heard with horror of the sad termination of the tragedy of the capture by the brigands at Athens, which I mentioned in my last; full and correct particulars of which you have long ago received. Had not this capture been made, some of our own party were intending to visit Marathon themselves, among whom would most likely have been your correspondent. So there is occasion for personal thankfulness, as well as deep commiseration for the sufferers.

IN THE ROCKING-CHAIR.

BY MARY MACKLIN.

I.

Rock gently, sing softly, young mother,
As the sweet sunlight o'er you is
streaming,
Changing to gold all your dreaming
About the dear lips that are pressing
Your bosom in loving caressing,
Dearer to you than all other!
Lips that will yet help to sunder
The wrong from the right, in the wonder
Of a half-wakened world, whose esteeming
But echoes what now you are dreaming.

II.

One slippered foot of patrician
Over the knee of the other,
Making a cradle of mother;
One dimpled hand holding lightly
Two dimpled hands, shining brightly
On a neck that was painted by Titian!
Kisses as sweet as the giver
To strengthen the bright dreams forever,
That else were too fond in their seeming,
Of mother's most beautiful dreaming!

Detroit, Michigan.

Music.

The forthcoming Jubilee is the only musical sensation of the week. Since we last wrote, the Boston Handel and Haydn Society has sent trusty emissaries hither to spy out the land; and the result is an agreement for the services of about five hundred members, under the lead of Carl Zerrahn, to sing the "Elijah" alone, and the "Creation" and "Messiah" in combination with Dr. Pech's forces. The chorus being thus supplied with a good stiff backbone, we have no misgivings as to the result. The solo singers for the oratorios are Parepa, Miss Nettie Sterling, Mr. Nordblom, Mr. Castle, and Mr. Whitney; and we hope some arrangement may be made for Mrs. Seguin's participation also. The advertisements continue to be rather inflated, but for all that contain a good deal of pleasant truth. It is not true that the Rink, when enlarged, will hold 22,000 persons; but it will hold 9,000 or 10,000, and that is a great many. It is not at all likely that there will be a chorus of 3,000 voices; but we have no doubt there will be 2,000, for societies are coming from all the principal New England towns, and even from the cranberry swamps of New Jersey. The orchestra will be about 500 strong, and the conductors are Carl Bergmann, Carl Zerrahn, Dr. James Pech, Carl Rosa, Max Maretzek, and P. S. Gilmore. Theodore Thomas, we regret to say, is not to take part in the Jubilee, though the managers were anxious to have him. Gilmore is getting ready his anvils and cannon, as well as several sensation pieces which even Boston has not yet enjoyed. It is understood that the managers of the Festival place their greatest reliance upon the extraordinary array of operatic artists—such as Miss Kellogg, Brignoli, Le Franc, and so on—whose names fill columns in all the daily newspapers. Of course, they cannot all sing solos; but the purpose is to unite them in concerted pieces and finales from popular operas—to give quartettes, for instance, with half-a-dozen ladies for the soprano part, half-a-dozen for the alto, and so on—a scheme from which we do not anticipate very brilliant results. Still it was, perhaps, a wise thing to get together so many favorite names. The arrangement of the programme is, of course, a slow and puzzling process. From the outline programmes published last Saturday, we should judge that this delicate task had not fallen to very competent hands.

....The English Opera Company wound up operations last Saturday by a performance of "Oberon," in Brooklyn. There was nothing very noteworthy in the performance, except the fact of its being the prelude to the dissolution of such a remarkably good troupe, and the fact that Madame Parepa-Rosa received during the evening a very gratifying little testimonial, in the form of a letter with a bouquet of flowers, from the women of the chorus.

....A concert at Apollo Hall on the 1st instant served the double purpose of advertising a piano and introducing to New York a pupil of Anschutz, Miss Goldsticker by name, who has a good soprano voice, not yet ready for public use. Mr. Randolfi, Mr. Lotti, and Mr. Weinlich also sang, and there were various miscellaneous musical exercises, good and bad.

....Miss Cary, the Boston lady who has been studying and singing abroad under the stage name of Carl, is coming home in September as a member of Nilsson's company.

An extraordinary entertainment was afforded at a recent lecture by Anna Dickinson, at Philadelphia. Here was the last in the course, and the managers had provided stereopticon views of all the speakers that had preceded her. The audience loudly hissed the pictures of Bayard Taylor and of Senator Revels. The latter was the last scene presented; and, in reply to the demonstration of the audience, Miss Dickinson stepped forward and suggested that the picture of Jeff. Davis, Revel's predecessor, be presented. The hisses subsided, and her announcement of Revel's intention to lecture there was greeted with a storm of applause.

Scientific.

Of the theories for the origination of new species by natural laws, that defended by Spencer, under the name of "Survival of the Fittest," and by Darwin, under the name of "Natural Selection," has been so extensively defended and illustrated by Darwin, Wallace, and other naturalists of Europe that it has seemed to have the field almost to itself. It assumes that every animal has, besides its inherited tendencies of development, a tendency to variations, and that in the struggle for existence maintained by all individuals those which happen to have any variations from the ordinary standard which makes them more adapted to secure their food will survive and propagate their like, and that in the course of indefinite time these accumulated minute variations will amount to differences sufficient to distinguish species, orders, or classes. We find in the *American Naturalist* Principal Dawson's account of the new theory of Professor E. D. Cope, and remarks on it by Professor A. Hyatt, who claims with him the credit of its discovery and enunciation. This Mr. Dawson regards as more promising than any other theory of derivation. It calls attention to the significant fact that no authenticated case is known in which one defined species has passed into another; while cases are known in which a species and even an individual has changed from one genus to another, or has leaped over even greater barriers. Such a case is that of the *Siredon*, from the lakes of the Rocky Mountains, which retains its gills through life; but which, when kept in captivity in a warmer temperature, loses its gills, and becomes entirely air-breathing, passing into the entirely different genus of *Amblystoma*. Here the *Siredon* has either been developed at a bound into *Amblystoma*, or an *Amblystoma* was at some unfavorable circumstances degraded long ago into the now prevalent *Siredon*. There is, then, a possible *retardation* or *acceleration* of development, under suitable circumstances This change can take place only in the line of the embryonic changes of the animal; and a species once produced may have the capacity of running forward or backward, through a limited cycle of changes. Mr. Hyatt calls attention to the fact that this theory accounts for the degradation of species. As in the individual life there is at the end of its existence an evident return to the characteristics of its infantile state, so is it in the history of the entire group. Thus the last Ammonites of the Cretaceans have recurred to the forms of the earlier Ammonites of the older formations. There is a constant tendency, by the law of acceleration, for each generation to assume, earlier and earlier, the adult characteristics of former generations, until at last the characteristics proper to old age become the prevailing marks of the species, and the group at last dies of old age.

....Professor C. F. Chandler, chemist to the Metropolitan Board of Health, was lately asked by that board to investigate the nature of the hair restoratives, etc., sold in the city. This was occasioned by the occurrence of 3 cases of lead palsy, caused by using Laird's Bloom of Youth. Prof. Chandler secured samples of these various cosmetics, and found that every one of the hair tonics or restoratives, with one exception, contained lead, generally sugar of lead, as their essential ingredient. That one was a solution of nitrate of silver. The washes or lotions for their complexion contained no injurious metals, with the exception of Perry's Moth and Freckle Lotion, which contains corrosive sublimate. Of the enamels for the skin, Laird's Bloom of Youth has substituted white zinc for white lead, and is not poisonous. Eugenie's Favorite, Phalon's Enamel, and Phalon's Oriental Cream have each from 109 to 191 grains of white lead to the fluid ounce. The white powders for the skin consist of clay or chalk, and are as harmless as any other white dust. All those substances that contain white lead are highly dangerous.

....The dome of the Capitol at Washington is one of the largest in the world, being 137 feet in diameter at its base and 200 feet high. The architect, Mr. Walter, naturally thought so large a mass of iron would be affected by the sun's rays, so that the expansion would be unequal, according as the sun shone on one or the other side. To ascertain the extent of the expansion, he extended a wire within the dome from the top to the bottom, and connected with it by a delicate mechanism a pencil, which would draw on a paper the line of movement. He expected quite a regular curve as the opposite sides of the dome were affected by the daily passage of the sun. But he found that it is not the sun, but the wind, that has most effect. The *American Journal of Science* contains a copy of the figure drawn one windy day, showing all the changes and lulls of the storm, and making a very curious complicated figure.

....Prof. Tait lately advanced the opinion in *Nature* that the tails of comets consist of meteorites, basing his belief on the discovered fact that the meteors of August and November have been found to be identical with two known comets. The only serious objection to this explanation, and one apparently insurmountable, is that the tail in being whisked round the sun keeps always pointing away from the sun, in apparent defiance of the law of inertia. This would seem to prove that there is a constant substance, but a cloud constantly forming, and as constantly evaporated, as suggested by Dr. Tyndall's notion of a cloud produced by actinic precipitation from an invisible atmosphere.

....The cholera is raging in Delhi and the Punjaub. In the district of Now Gong, Assam, it has killed 8,000 in the past year, and an immense number of buffaloes, cows, and goats fell by the same disease. Mrs. Scott, Baptist missionary there, says that "even the fowls and birds fell a prey to it. I have seen the little house robbas attacked while hopping about on the verandah, and in less than two hours they would be dead. The disease is the same with them as with human beings, except that it is more speedy in its action." The natives are very superstitious about it, and will not mention its name; but say "the great one among diseases has carried off such a one."

....The cause of right or left-handedness is generally anatomical. Prof. Hyrtl says that in 2 cases out of 100 the left subclavian artery has its origin before the right, and in these cases complete left-handedness exists. The blood is ordinarily sent with more force, according to Prof. Hyrtl, through the right than through the left subclavian artery, thus nourishing the muscles of the right arm more fully. In the rarer cases where the internal organs are transposed, the heart being on the right side, there is also left-handedness.

....The toad, which has hitherto been regarded as a possibly venomous but agriculturally excellent reptile, has been proved guilty of murdering carp in a fish-pond in France. The owner noticed that his fish were dying, and let off the water; when he found that a large number of the carp had each a large toad settled on its head, with the toad's fore feet resting on its eyes. Carp eat the toads' eggs, and probably have been caught in the act by the toads and punished in this Sinbad style. Another writer speaks of finding them, with open mouth, under his beehive, devouring the bees.

....Delpino says that of the 234 flowering plants of Nova Zembla 16 are fertilized by bees, 84 by bees and flies, and 24 by the wind. All these flowers that formerly existed there and were fertilized by the larger beetles and moths have become extinct with the disappearance of those insects.

....A dynamite factory exploded not long since at Dunwald, near Cologne. The quantity exploded was only about 220 pounds, but the destruction of life and property was such as could hardly have been effected by 30 times as much gunpowder.

....Mr. Lockyer believes that he has evidence of the existence of currents in the solar atmosphere, sometimes attaining a velocity of 40 miles per second in a vertical direction, and 130 miles per second in a horizontal or cyclone direction.

....Variegations in plants is a mere disease and can be communicated by inoculation. Thus a graft will affect the stock below the graft, and even a variegated plant is liable to make those vary whose leaves touch it.

....We learn from the *Chemical News* that the proper formula for trisalicylosalicylic acid is: H. O. C_6 H_4. CO. OC_6 H_4 CO. O. C_6 H_4 CO. O. C_6 H_4. CO. O. H.

....*Cosmos* for Feb. 26th relates a duly authenticated case of the rare phenomenon of the spontaneous combustion of a confirmed drunkard.

Missionary News.

In a lecture on China, reported in the *Church Missionary Intelligencer*, Rev. Arthur E. Moule, comparing Confucius with Ningpo, gives some weighty reasons why the Apostle Paul's success was greater than that of modern missionaries. 1st. The Apostles had the great advantage of the power of working miracles. The only thing that now compares with this is the influence of a medical staff, and the power of Western medical skill is looked upon by the Chinese as only next to miraculous. 2d. The gift of tongues gave the Apostles an infinite advantage whenever it was required. In 18 months the Apostle Paul, with the missionary family of Aquila and Priscilla, had secured much people in Corinth as converts; while in that time a modern missionary would not have been able to express himself so as to be scarcely intelligible in the difficult Chinese. 3d. In Corinth, and in most places where the Apostles labored, they found their own native language, the Greek, thoroughly established. In going to Corinth they spoke their own tongue, and could preach from the first day of their arrival. 4th. The Apostle Paul had the great advantage of his universally respected Roman citizenship, which rescued him in Judea and Macedonia. In China there has been, till lately, something analogous in the awe, though not affection, in which the English name was held; though recent political action by the British Government has considerably lessened this respect. 5th. The dispersion of the Jews gave the Apostles everywhere a point of attack. The Jews recognized Paul as one of themselves, of whose peculiar faith they wished to hear and who preached the Messiah whom they expected. Comparing now the success in these two cities, we find that Paul immediately gained converts. The chief ruler of the synagogue became a Nazarene, and was followed by many others, while the proconsul of the city refused to persecute. We have no tabulated list of scholars and communicants in Corinth; but it is clear that at a time when a missionary in China would be stammering out his first scarce intelligible words the Apostle had gathered a strong church. In May, 1851, just three years and a month after the church missionaries arrived in Ningpo, they baptized their two first converts. Ten missionaries have been in the field. Three have been driven home by failure of health; one has joined another mission; two are on furlough; two, after 7 years' absence in Europe, have recently returned to their work; and the remaining two have been barely three years in China. Yet the mission has grown. It has occupied Hang Chau, 140 miles inland, and has 12 outstations. There are about 200 communicants after 21 years' labor—a number which, though very hopeful, hardly compares with the "much people" gathered by Paul after only a year and a half of labor.

....The eagerness with which the Hindus are seeking Western learning is shown by the large numbers that are connected with the colleges in affiliation with the universities. We have not the statistics of two of these universities, but the *Church Missionary Intelligencer* gives some account of that at Calcutta. The Calcutta University is not like any in America, nor like Oxford or Cambridge; but more resembles

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Ministerial Register.

ORDINATIONS AND INSTALLATIONS.

Aldrich, J. K., Cong., inst., June 1st, Union church, Groton, Mass.
Brock, D., Reformed (Dutch), inst., Nov 1st, at Saugetuck, Mich.
Cook, Robert A., Presb., inst., May 19th, in Carondelet church, St. Louis, Mo.
Date, Abner, Reformed (German), inst., May 19th, at Fairview, Pa.
Easton, Thomas C., Scotch Presb., inst., May 10th, at Willow Creek, Ill.
Haskell, A. M., Unit., inst., May 22d, at First church, West Boxford, Mass.
Huntington, George, Cong., of Providence, R. I., to Oak Park, Ill.
Jones, T., Bapt., ord., May 10th, at Cleveland, O.
Kent, Alexander, Univ., ord., May 18th, at Baltimore, Md.
Lord, James, Cong., of Guildhall, Vt., inst., May 25th, at Hollis, N. H.
Phillips, Josiah, Bapt., inst., May 19th, at Milestown, Pa.
Pelton, George, Cong., of Franklin, Mass., inst., May 19th, at Candor, N. Y.
Snow, B. P., Cong., ord., May 10th, at North Yarmouth, Me.
Stimson, H. A., Cong., of Andover Seminary, ord., May 25th, in Plymouth church, Minneapolis, Minn.
Scott, Robert, Presb., inst., May 13th, at Moriches, N. J.
Wilson, Cornelius J., Bapt., ord., May 19th, at South Acworth, N. H.
White, J. C., Cong., inst., May 17th, in Oakland church, Chicago.
Williams, Richard K., Reformed (Dutch) ord., May 25th, at Canajoharie, N. Y.

CALLS.

Abbott, Mr., Cong., of Andover, to Peabody, Mass.
Burnham, Michael, Cong., of Andover Seminary, to Central church, Fall River, Mass.
Beddon, W. W., Cong., to Bristol, Ct.
Ball, A. H., Bapt., of Amherst, to Greenfield, Mass.
Beach, E. R., Cong., of Clifton, Ill., to Shopiere, Wis.
Burpee, A., Cong., of Yarmouth, N. S., to First church, Abington, Mass.
Clark, J. W. B., Bapt., of Portsmouth, O., to Albion, N. Y.
Curtis, W., Luth., to Catawissa, Pa.
Dougherty, James, Cong., of Newport, R. I., to Chillicothe, O.
Everett, N. C., Bapt., of Danbury, Conn., to Islesboro', Me.
Everett, Thomas T., Luth., of Gettysburg Seminary, to Greencastle, Pa.
Frink, C., Cong., to Saco, Me.
Felts, P., Luth., of Ghent, N. Y., to Johnstown, Fulton Co., N. Y.
Greiner, J. P., Luth., to Giles, Pa.
Heisler, W. L., Luth., of Salona, Pa., to Millinburg, Pa.
Howard, Thomas D., Cong., to Frankham, Mass.
Hazeltine, H. M., Cong., of Perry, N. Y., to Henrietta, N. Y.
Hamilton, Benjamin F., Cong., of Andover, Mass., to Plymouth church, Portland, Me.
House, A. V., Cong., of Otho, Ia., to Yatesville, Ia.
Hentz, Horace A., Cong., to Bloomer, Wis.
Krebs, W. E., Reformed (German), to Irwin's Station, Pa.
Lord, Edward, Presb., to Reformed (Dutch) church, Metuchin, N. J.
Lincoln, J. Sumner, Unit., to Wilton Center, N. H.
Mead, Elias, Reformed (Dutch), of New Brunswick Seminary, to Coeymans, N. Y.
McCutcheon, James, United Presb., to Walton, N. Y.
Mitchell, James M., Cong., of Gennesee, to Desoto, Wis.
Nichols, C. S., Bapt., of Baltic, Ct., to Central East Haddam, Ct.
Norton, Smith, Cong., of Baraboo, to Pewaukee, Wis.
Smith, Isaac M., Cong., to Tolland, Ct.
Smith, A. A., Free Bapt., of Topsham, Me., to Lawrence, Mass.
Snell, M. Porter, Cong., of Hartford, Ct., to Hampton, Ct.
Stowell, A. H., Bapt., of Chicago, to Madison, Ill.
Smith, A., United Presb., to Port Huron, N. Y.
Weld, William M., Cong., to Marine Mills, Minn.

RESIGNATIONS.

Aliger, J. B., Reformed (Dutch), of Jamaica, L. I.
Bennett, B. L., Univ., of Fort Plain, N. Y.
Barnes, C. M., Cong., Mo. Ill health.
Cady, E. C., Bapt., of St. John, N. B.
Bancroft, Mr., Bapt., of Fall River, Mass.
Dutton, C. H., Univ., of Le Roy, N. Y.
Ellis, A. B., Univ., of Mankato, Minn.
Feagles, R. S., Presb., of Budd's Lake, N. J.
Gulick, U. D., Reformed (Dutch), of Pekin, Ill.
Hyde, C. M., Cong., of Brimfield, Mass. Insufficient salary.
Long, Mr., Bapt., of Milltown, Me.
Mitchell, G. G., Presb., of Delphi, Ind.
Miller, J. L., Luth., of Staunton, Va.
Moore, H. J., Meth., of Charlton City, Mass., to join the Congregationalists.
Norton, F. B., Cong., at Oshkosh, Wis.
Osborne, Cyrus P., Cong., of Bristol, R. I.
Sass, Christian, Luth., of Joliet, Ill.
Stuart, Robert, Cong., of Oxford, Ia. Ill health.
Stone, T. D. P., Cong., of Acushet, Mass.
Shiland, A., Presb., of Mount Kisco, N. Y.
Sentman, S., Luth., of Lionville, Pa.
Townsend, H. C., Bapt., of Montgomery, Ala.
Weed, J. Everts, Presb., of Lansing, Mich.
White, A. B., Bapt., of Lincoln, Ill.
Woodbury, O. G., Univ., of West Chester, Pa. Invalid.
Wood, W. C., Cong., of Lanesville, Mass.
Williams, C. M. S., Cong., of Concord, Mass.

DEATHS.

Allen, O., Bapt., 60, of Columbus, O., May 19th.
Bowditch, I., Meth., of Bainbridge, N. Y., May 23d.
Copeland, W. R., Meth., of Berlin, O., May 14th.
Hubbard, John, Bapt., 50, of Biddeford, Me., May 17th.
Lamb, Amherst, Bapt., 74, of Whittingham, Vt., May 19th.
Whiton, S. J., Cong., 30, formerly missionary to Africa, at Westford, Conn., May 23d.

MISCELLANEOUS.

Keener, J. C., Meth., has been elected bishop in the M. E. Church, South.
Nevin, John C., United Presb., missionary to China, has returned home on a visit.
Paine, John A., Jr., Cong., of Newark, N. J., late professor in Robert College, Constantinople, has just arrived from Europe.
Pinckney, W., D. D., Epis., of Washington, D. C., was chosen assistant bishop of Maryland.
Sawtell, Eli, N., D. D., Cong., of Sacramento, Cal., is going to Oregon for the missionary work, at his own expense.
Worman, James, Meth., a professor in Drew Seminary, has resigned, to work on the Encyclopedia of Ecclesiastical Literature.
Wilson, J. R., D. D., Southern Presb., is chosen to a professorship at Columbia, S. C.

Our Young Folks.

"WAKE UP, LITTLE BESSIE!"

PART SIX O'CLOCK in the morning,
And Bessie is still sound asleep;
Of this wonderful, rosy dawning
She's had not so much as a peep.
The birds 'neath her window are wild
With their efforts to waken the world;
They think 'tis an indolent child
Under the coverlid curled.

For they have been up since the dawn
With rosy touch painted the east,
And from hillside, meadow, and lawn
Have gathered their morning feast;
Have poured out the joy of their hearts
In many a sweet roundelay;
And now they are lonely for Bessie,
And are calling her out to her play.

"Wake up, little Bessie!" they cry,
"And spring from your soft, downy nest,
The sun is far up in the sky,
The fresh air out here is the best.
At the very first glimmer of light
That tipped the gray hills far away,
We sang good-bye to the night
And welcomed the fair, rosy day.

"We flocked to your window in crowds,
And tapped with our beaks on the pane;
We gave you a grand matinee,
Then back to our homes flew again;
We bathed in the brook 'neath the hill
And dressed all our feathers with care,
We are back to your window, and still
Find you sleeping so lazily there.

"The robin in picking his berry,
The woodpecker taps at the tree,
The thrush on the bough of the cherry
Calls loudly for you and for me;
Then wake, little girl, in the morning,
When the flowers are all bathing in dew,
When the wonderful beauty belonging
To young life is fresh, bright, and new."

H. K. P.

NELLY'S RECEPTION.

BY ALICE ROBBINS.

"WHAT are you doing, Nelly?" asked Mrs. Bright, seeing her little daughter very busily employed at the far end of the sitting-room.

"I'm writing ninvitations, Mamma," was the quiet response.

"Invitations, for what?"

"My 'ception," replied Nelly. "I'm going to have a 'ception like yours, and wear my blue silk, and stand out in the big parlor, and make believe I'm a great grown lady."

"How many invitations have you written, dear?"

"O, most a thousand, I guess." And the little lady looked round at the many-folded notes—the quecrest, oddest little things, duly filled with crooked lines that must have been written in Arabic, so unintelligible and important they looked.

"Will *you* come to my 'ception, Miss Mother?" queried Nelly, after another long pause.

"Yes, dear; with great pleasure."

"Then here's *your* ninvitation," said Nelly, running forward, and placing a three-cornered bit of paper on her mother's knee.

"I'm very much obliged to you," said Mrs. Bright, pretending to read the note.

"O, but you must read it *out loud*," said Nelly. Her mother complied with the request.

"Miss Nelly Bright's compliments, and would like the company of Miss Mother at her reception—let me see—why, it must say this afternoon."

"Yes, that's very well," said Nelly, looking at the moment conscious of having written every word. "And now I must go and put on my blue silk; mustn't I?"

"Yes," said her mother, humoring the child's notion.

"Mamma," called Nelly, looking back from the door, "will it do to ask cook?"

"Well, no, dear; cook is very busy," said her mother.

"But may Nursy come, and little Ned?"

"Oh, yes; they ought to come," her mother said, quietly.

Perhaps an hour passed, when, to her astonishment, Mrs. Bright saw Nelly enter, attired in her pretty blue silk dress, with white sash, and all the et ceteras.

"Why, Nelly!" she cried, the flush of disapproval coloring her cheeks, "go have that dress taken off instantly. I'm astonished."

"Miss Mother," said Nelly, with quiet dignity, though her lip trembled a little, "you *said* I might put it on for my 'ception. You *said* I might."

Mrs. Bright controlled herself in a moment, like a wise woman. To send the child away in disgrace would almost have broken her heart; so she said, pleasantly: "Well, so I did, dear; but mamma thought you were in fun. Since you are in earnest, you may keep on the dress till you are through with your reception, and then you must have it taken off."

"Thank you, Miss Mother," said Nelly, much relieved.

"But you haven't had time to send your invitations out. I'm afraid nobody will come."

"Yes, Nursy is coming, and Neddy, and perhaps Milly, though she's got her arms all over flour; and then, you know, I've sent away the invitations *hours* ago, and I guess most everybody'll come."

"Very well; you can make believe this is the parlor, then."

There was a long interval, during which nothing save the tread of the sewing machine and the occasional rustling of Nelly's silk could be heard. At last, astonished at the silence, Mrs. Bright looked up. There sat Nelly, bolt upright, but with the most woebegone expression changing her usually merry countenance.

"Well, Nelly, what now?" asked her mother.

"It *isn't* the parlor, and I can't make it believe," responded the child, in a plaintive voice. "'Sides, I 'vited Nurse and Neddy into the *parlor*."

Mrs. Bright was a little disturbed. Was a evidence of the child's willfulness, or had she really so entered into the spirit of her dream that it seemed an actual performance?

"Nelly knows it's only play," she replied.

"No, Miss Mother. It's a *real* 'ception, like Mamma's."

"Then I can't let Nelly have one more than once a year, if she must have the parlor," replied her mother. "Besides, Nelly will be lonesome."

"No, Miss Mother, I will sit on the big sofa, and 'ceive my company stylish," she added, casting about for a word that would give all the expression she wanted.

"Very well, then; march into the parlor, and be very careful of your dress."

"Dear, darling Miss Mother!" And the pretty child, all light and beauty again, ran up to her mother and gave her one of her heartiest hugs; then made her escape to the great parlor. In another minute Miss Nelly was back with a rueful visage, declaring that it was so dark she couldn't half see people's faces; that ever so many had come in carriages, and she couldn't see to interduce" them.

Laughing inwardly, Mrs. Bright accompanied Nelly down-stairs. It was rather dark there, with all the inside shutters closed. So she opened two of the windows, and then asked Nelly if she should play at her reception.

"Oh, yes, Miss Mother," cried Nelly, eagerly, watching the opening of the piano; "please be a band, and play 'I want to be an angel.'"

So Mrs. Bright played, and Nelly went to the great sofa, where she stationed herself with childish dignity and sat there in a stately fashion. Presently Mrs. Bright became absorbed in the progress of the "'ception," and only played softly, in chords, for Nelly's little voice was heard chattering away.

"How *do* you do, miss? I'm very pleased to see you. How do you do, sir? What a nice beard you've got—like my papa's. Sit down, little girl, and be sociable. Oh, my, you shouldn't worn slippers at my 'ception; cause mine's just like Mamma's. You must go home and get your boots on; and, oh! there comes Nursey and Neddy. Neddy is a baby, and I'm 'fraid he won't have himself. You must go out, Nurse, if he cries, 'cause there's so many growed-up ladies and gentlemen here. Hush! don't you hear my band?"

Mrs. Bright now played fast and furiously, as became a band conscious of its responsibility, and the visitors kept pouring in. The "'ception" seemed likely to stretch over the whole afternoon, to the great detriment of Mamma's sewing; and she was casting about in her mind how she could put an end to the entertainment, when the bell rang, and presently a real visitor came in—no less than General Dearborn, who lived a few squares off.

"My little girl would give me no peace till I consented to come," he said, "and make a full apology. Nearly a week ago she decided to give a little party, and because Nelly was a special and intimate friend of her's I was charged to bring the note of invitation (for you see everything must be done in regular order) to Miss Nelly's house. Unfortunately, being very busy, I forgot the note, and Dotty has just learned it. Imagine her consternation. Nothing would pacify her but for me to take the carriage and come round here after Nelly, and wait till she was dressed, if it was an hour. But perhaps you were going out with your little girl."

"Oh, no! My daughter was holding an imaginary reception," laughed Mrs. Bright; "and I was on the point of sending her to the nursery to take off her nice dress. But perhaps she had better keep it on, now."

"Am I going to a real 'ception, after all?" cried that young lady, bounding off the sofa.

"You are going to little Dotty's party. Little girls don't have receptions nowadays," said her mother, "and I think yours ought to suffice for a year, at least. She will be ready in a few moments, General," added Mrs. Bright, turning to him.

"Why, how funny!" cried Nelly, dancing with delight, when they had reached the nursery. "I never thought of such a thing, and I'm all dressed for it."

Her mother tied on her pretty white fur cape and her velvet hat and drew on her gloves, almost as much pleased as the child; for the "reception" must ultimately have been a failure, and tears and sobs the dire result.

"Now, dear, if they have tea," said Nelly's mamma, "my little daughter is to remember and ask for milk and water, and to eat only one piece of cake, and touch neither candies nor nuts. Will she be very particular?"

"I'll be as 'ticular as I can," answered Nelly, putting up her rosy mouth for a kiss.

So Nelly, so wonderfully provided with amusement, as she thought, sat beside General Dearborn, and enjoyed the ride very much. Dotty, a little elf with black eyes and black curls, came out on the steps to welcome her; and hugged her so hard that, as Nelly said, it almost took her breath away. And then Nelly was relieved of her furs, and looked so pretty in her nice blue dress that everybody noticed her. As at her "'ception," she behaved with remarkable dignity; though, when she played with the others, she was all a child.

At the supper, I am happy to say that Nelly obeyed her mother's command to the letter, even though the General himself put a tempting dish of mixed candies and nuts before her.

"Mamma says no," she repeated, with a longing look; but the General insisted that she should take a big orange and carry it home with her, assuring her that he knew Mamma would not say "no" to that.

"That child must be remarkably well brought up," said a lady who had witnessed the little performance.

"I guess I am," said Nelly, telling about it afterward, with her mamma's arm about her; "but there ain't many little girls got such a dear, darling Miss Mother as I have."

The Sunday School.

ARE the average Sunday schools failures? A recent able article in the *Christian Advocate* takes the ground that they are comparatively failures. The Sunday school men naturally feel indignant at such a charge. And surely they are not absolutely failures. They have carried the songs and papers and recitations of the Sunday school into so many homes. They cannot be altogether failures. We must not grumble at them too much. We must not be discouraged with them. They are very much better than nothing. But, if we are asked whether or not the average Sunday schools are comparative failures, we must answer differently. From the widest observation of their working, we cannot think them great successes. Compared with the excellent Sunday schools of the country and city, the average schools are failures. Compared with what they might be, they are failures. If we compare the amount and kind of instruction given with amount and kind that could be given, they are comparative failures. If we look for the amount of spiritual result which we have a right to expect, we are forced to the same conclusion. Why should the average school fail to produce results similar to those seen in Bethel Mission, in Ralph Wells's Mission, in the Tabernacle Mission of Chicago, in Moody's Mission in the Calvary Mission of Peoria, in the First and Second Baptist and the Centenary Methodist in Chicago? If you say those schools have more money and more brains, we answer that we have seen many a little frontier school, with neither money nor talent, that was better than any up-town school we have met in New York. We remember two schools, superintended by young women, meeting in country schoolhouses, with absolutely no "facilities," that were not surpassed in real success by any of the thousands we have known. Oh, no, brethren, it is not brains that we want; but heart!

....No little outcry was made last March on account of the ringing down process in the Brooklyn Institute; and there is danger in this month of conventions that that admirable institution, the chairman's bell, may come into some disrepute. In which case we should be sorry. The real mistake in the Brooklyn Institute was not the bell. It was the mistake that has become chronic in all our city institutes—the putting up of too many speakers, and the limitation to too short a time. The bell is the only protection that an audience has from a bore; it is the only protection that a speaker has from a pirate. By the gentle term pirate we mean to express mildly our estimate of those self-conceited and selfish speakers who do not care whether the man who comes after them has a chance to say anything fairly or not, who would just as soon as not talk the one that follows them into a corner for time and leave him a jaded and sleepy audience to talk at. At an anniversary that we attended not long ago, the second speaker, in utter oblivion of everybody's else rights, delivered a long and elaborate speech, and left a tired and restless audience to his successor at half-past nine o'clock. A carriage had been provided to return the three speakers to the city. Before the meeting closed, the second speaker went out and took possession of the carriage, ordering the driver to take him home, leaving the others to take any mode of conveyance they could find. This last act was not more selfish, or discourteous, or unjust than the long speech was. We insist on the bell. A man who is not willing to have a bell tapped when his time has expired is never fit to address a convention. These self-flowing and endlessly-flowing artesian wells are the bane of conventions. Talk about stopping them by a private signal not understood by the audience! Nothing less than a private slip-noose about the windpipe would prove effectual.

....*The Sunday School Workman* has a very sensible article on City Mission Sunday Schools, by Albert Woodruff. He says:

"Is it not a wiser course for all writers and public speakers on the different theories of evangelization to urge on to greater activity every good work and every good improvement, without condemning any which it has cost the labor of nearly a century to fairly inaugurate?"

We may urge, however, just one change of method. Let the individual church plant the school. We do not urge a mission church first. That is too expensive. We do not object to union Sunday schools as such. We have no more faith in denominational missions sustained by a society than we have in union schools sustained in that way. But let each church pour its own life-blood into a mission, let each mission have a mother, and there will be no longer need to weep over failures.

....A contributor to the last number of *The National Sunday School Teacher*, writing from Bohemia, thus speaks of the importance attached by the Protestants of the land of Huss and Jerome to the cup as a symbol of the sacrament in both kinds for which those reformers contended.

"Even on their remote farms the cup is the one chief ornament of their premises, standing conspicuous, carved in stone over the entrance to their gates. It stands also on the post at the entrance to each Protestant graveyard, and is carved upon the stone at the head of sculptured above it. It is a distinguishing mark of the Protestant schools, cut in stone over the center of the arch of the doorway. In their churches it is sculptured in stone in the center of the wall; and, carved in wood, STANDING UPON THE BIBLE, it surmounts the cure-shaped PULPIT, as the chief ornament of the edifice. It thus stamps Bohemia as 'The Land of the Cup and the Book.'"

....We remember seeing blundering men fill up mud-holes in country roads with clay. We remember the remark of an old farmer on the subject: "More of the same sort, more of the same sort!" Many of our institutes and conventions are helping the schools out of the Slough of Despond by putting in "more of the same sort." The curse of our Sunday schools at the present time is surface teaching; and much of the teaching in institutes and in Sunday school periodicals is a giving not of any general or deep instruction in the science of childhood, or the art of teaching, but a furnishing of temporary and superficial expedients, a filling up of mud-holes with material for more mud.

....Last week the Ohio Convention met at Springfield; this week the Massachusetts is in session at Haverhill, the Iowa at Cedar Rapids, the Illinois at Quincy, the Indiana at Evansville. Next week is also a great one for state Sunday school conventions. The Michigan meets at Detroit, the Pennsylvania at Harrisburg, the Missouri at Hannibal, the South Carolina at Charleston. The week following we have the Maine at Bath and the New York in this city (corner Fifth Avenue and Twenty-ninth street), with the International Convention of the Y. M. C. A. at Indianapolis. Minnesota and Wisconsin also meet in June, but we have not the dates.

....The Forty-sixth Anniversary of the American Sunday School Union, held in Philadelphia, May 24th, appears to have been a gathering of unusual interest. The Vice-President of the United States occupied the chair and delivered an eloquent address. We published in THE INDEPENDENT of last week Mr. Colfax's views on Sunday schools, from his own pen. *The Sunday School Times* says that the address of Rev. Dr. Arnot, of Scotland, on the same occasion, was "one of the finest ever made in this country."

....Of all the curiosities that have developed themselves in Sunday school lessons, those printed in the magazine called the *Living Way* (San Francisco), and accompanied by botanical illustrations, are not the least singular. Doubtless such illustrations would be quite effective, if properly managed. But here John v, 1, 3 is illustrated by a figure of the kidney-leafed Wulfenia, and the next verse by the Little Pelican Flower. And the Scripture is given in the form of a catechism answer.

Pebbles.

THE following curious letter appears in the last number of the London *Court Journal:*

"Mr. Editor:—One of your contributors in a recent article mentions an anecdote in which the Baron James de Rothschild is represented as having sat for a beggar before Scheffer, the painter. This anecdote is perfectly true; but it is not complete. Here are the particulars: While the banker, covered with rags and tatters, was putting himself into position before the artist, I entered the studio. Feeling touched with the miserable appearance of my friend's model, I approached him and placed a louis in his hand, which he at once put in his pocket. Ten years later I received, one morning, a letter containing a check for ten thousand francs, with the following words: 'Sir:—One day you gave a louis to me in the studio of Ary Scheffer. I have made good use of it, and herewith send you the little capital, with interest. A good action is never lost. Your grateful servant, Baron James de Rothschild.' I immediately went to Rothschild's bank, where I found the Baron, who showed me how the louis had been made to reach the great sum of ten thousand francs."

....Rev. James Freeman Clarke, of Boston, told a good story the other day, as follows: "There was a merchant in Boston, a generous, good man, who used to help Father Taylor in every way he could. And so Father Taylor said to him: 'I want you to come down and talk to my sailors sometime.' And the good man said he would. So one day he went down to the prayer-meeting, and Father Taylor called upon him to speak to the sailors. He got up; but, unaccustomed to public speaking, he did not know exactly how to talk to them. He talked a little down from above to them; told them they were a very interesting and valuable class of citizens, and that they did their duty well, everybody would respect them, and so on. And when he got through, Father Taylor says: 'If there is any other old sinner here who wants to tell his experience, now is his chance.'"

....Dr. Franklin described the farmer's condition in 1776 as follows:

"Farmer at the plow,
Wife milking cow;
Daughters spinning yarn,
Sons threshing in the barn—
All happy to a charm."

Another writer gives the account of 1870, as follows—applicable, at least, to some latitudes:

"The farmer gone to see a show,
His daughter at the piano;
Madame sayly dressed in satin—
All the boys are learning Latin,
With a mortgage on the farm!"

....Miss Phœbe Cousens, the St. Louis brunette, in a speech at the woman's rights meeting in New York, on Tuesday, mentioned her recent discovery of what the mission of the inferior being, man, is. It is to clean the household crockery; and this she based on the authority of the Bible, in II Kings, xxi, 13: "I will wipe Jerusalem as a man wipeth a dish; wiping it, and turning it upside down." Miss Cousens thinks there is quite as much reason in this as in the text by which woman's sphere is established.

....The artless generosity of youth is illustrated in an incident, told by the Albany *Argus*, of a little boy, his face besmeared with molasses and his rags fluttering in the breeze, running up from the river, flourishing a dirty shingle and screaming at the top of his voice to a comrade: "Oh! Bill, Bill, get as many boys and shingles as you can; for there's a big hogsit of 'lasses busted on the pavement—busted all to smash."

....Perhaps the most perfect bull of its kind is that recorded of Madame Talleyrand. "Ah! I am so glad," exclaimed the lady, one day at table, "that I don't like spinach." "Why are you glad of it?" good-naturedly asked Talleyrand. "Because, don't you see," the lady replied, "if I liked spinach, then I should eat it, and I hate it."

....A stranger in a printing office asked the youngest apprentice what his rule of punctuation was. "I set up as long as I can hold my breath, then I put in a comma; when I gape I insert a semi-colon; and when I want a chew of tobacco I make a paragraph."

....A little boy was relating a story he had heard one day. His ideas becoming confused in some way, he could find no words to explain his meaning. At last he said: "Well, I know enough big words; but I don't know where to put them in."

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The Independent.

THEODORE TILTON, EDITOR.
HENRY C. BOWEN,
PUBLISHER AND PROPRIETOR.

New York, June 9th, 1870.

MR. SEN'S SENTIMENTS.

It has been with great gratification that we have perused some verbatim reports of recent lectures and addresses by Mr. Keshub Chunder Sen, the liberal and half-Christian Brahmin who is now in England on a visit, and who is not only interesting in himself as a man of sweet spirit and eloquent tongue, but still more as the master-spirit of "The Brahmo Somaj," or Church of the One God in India.

A few weeks ago we gave our readers a somewhat extended account of what is known as the theistic movement in that polythestic country—a movement beginning more than a generation ago in the courageous labors of a great iconoclast, Ramohun Roy—a movement now headed by that great man's somewhat lesser successor, Keshub Chunder Sen. We say lesser because it is evident that the second is not by nature a man of the intellectual grip and dynamic force of the first. Ramohun Roy was an extraordinary character. He was a sort of Bismarck—a Boanerges—a vulcano. On the other hand, Keshub Chunder Sen is a milder-mannered man; a more pacific temperament; a more contemplative soul. The one was a reformer; the other is a teacher. The one, for instrumentalities, used principally his feet, and spent his life in trampling down; the other uses principally his hands, and goes about lifting up. Both bear equally the marks of being providential men; leaders of their times; builders of a new order of things; prophets of the future.

According to "the unco guid," Mr. Sen is a heathen. Indeed, perhaps he would thus paganly style himself. Certainly he takes great pains to say that he does not accept the Christian religion. He is a Hindu, and means so to remain. He visits England, not to embrace its Christianity, but to witness its civilization. He will return to India, not to preach Christianity, which he thinks has been dwarfed by its expounders into a too narrow system, but to preach what Theodore Parker (if he were alive) would call the "Absolute Religion."

But, were it not for Mr. Sen's statement to the contrary, we should be inclined to take him for a Christian—yes, and for one of the best of Christians. Commend us to such a heathen as this man! For instance, what is his view of Jesus of Nazareth? We copy a few words of reverential eulogy, which seem surcharged with tender and sympathetic appreciation of the "name which is above every name":

"Tell me, brethren, whether you regard Jesus of Nazareth, the carpenter's son, as an ordinary man? Is there a single soul in this large assembly who would scruple to ascribe extraordinary holiness and more than natural moral heroism to Jesus Christ and him crucified? [Applause.] Was not he who by his wisdom illuminated and by his power saved a dark and wicked world—was not he who has left us such a priceless legacy of divine truth, and whose blood has wrought such wonders for eighteen hundred years—was not he above ordinary humanity? [Cheers.] Blessed Jesus, immortal child of God! For the world he lived and died! May the world appreciate him and follow his precepts. [Applause.]"

Can anybody read the above extract without feeling that Jesus Christ at this moment numbers this devout Brahmin among his disciples?

As another illustration of this Hindoo's sentiments, and not less eloquently expressed, let us take a passage in which he refers to the Christian cross:

"I have always regarded the cross as a beautiful emblem of self-sacrifice unto the glory of God—one which is calculated to quicken the higher feelings and aspirations of the heart and to purify the soul; and I believe there is not a heart, how callous and hard soever it may be, that can look with cold indifference on that grand and significant symbol. [Applause.]"

Turning over these Brahminical pages still further, we come upon another Christian passage—an argument which would have great force if spoken by a Christian, and which carries still greater weight when uttered by a heathen:

"I regard every European settler in India as a missionary of Christ, and I have a right to demand that he should always remember and act up to his high responsibilities. [Applause.] But, alas! owing to the reckless conduct of a number of pseudo-Christians, Christianity has failed to produce any wholesome moral influence on my countrymen. [Hear, hear! They are nominal Christians.] Yes, their muscular Christianity has led many a native to identify the religion of Jesus with the power and privilege of inflicting blows and kicks with impunity! [Deafening cheers.] And thus Jesus has been dishonored in India; and thus, alas! the true spirit of his religion has been lost upon the natives through the recklessness of a host of nominal Christians. Behold Christ's Church in danger! Behold Christ crucified in the lives of those who profess to be his followers! Had it not been for them, the name of Jesus Christ would have been ten times more glorified than it seems to have been. [Hear, hear!] I hope that for India's sake, for Christ's sake, for truth's sake, the Christians in India should conscientiously strive to realise in their lives the high morality of the Gospel."

We have said that Mr. Sen calls himself, not a Christian, but a Hindu. Indeed, he is also something of a Mohammedan. He recognizes that there is an element of good in all religions; that God is the father of all his children, and has not hidden his face from any race of men on earth. There is something sublime in this all-comprehending charity, something which makes the heart leap with gratitude to Him who sends his "rain on the just and on the unjust." Every country on the globe is equally under our Heavenly Father's eye; and all tribes and peoples are equally the subjects of his impartial love and care. Mr. Sen says:

"There are some among us who denounce Mahommedanism as wholly false, while others contend that Hinduism is altogether false. Such opinions are far from being correct; they only indicate the spirit of sectarian antipathy. Do you think that millions of men would to this day attach themselves so devotedly to these systems of faith unless there was something really valuable and true in them? This cannot be. There is, no doubt, in each of these creeds, much to excite ridicule and perhaps indignation—a large amount of superstition, prejudice, and even corruption. But I must emphatically say it is wrong to set down Hinduism or Mohammedanism as nothing but a mass of lies and abominations, and worthy of being trampled under foot. Proscribe and eliminate all that is false therein, there remains a residue of truth and purity which you are bound to honor. You will find certain central truths in these systems, though surrounded by errors, which constitute their vitality; and which have preserved them for centuries in spite of opposition, and in which hundreds of good men have always found the bread of life. It is these which form even now the mighty pillars of Hinduism and Mohammedanism, and challenge universal admiration and respect. It is idle to suppose that such gigantic systems of faith will be swept away by the fervor of youthful excitement, or the violent fulminations of sectarian bigotry, so long as there is real power in them. All the onslaughts which are being leveled against them in this age of free inquiry and bold criticism will tend, not to destroy them, but to purify them and develop their true principles. The signs of the times already indicate this process of purification and development; and I believe this process will gradually bring Hinduism and Mohammedanism, hitherto so hostile to each other, into closer union, till the two ultimately harmonize to form the future church of India."

Not to load our columns with extracts, however good they are (and we think no reader will say these are unprofitable), we want to quote just enough more to make good our assertion that Mr. Sen, although he calls himself a Brahmin, is better entitled to be called a Christian—in evidence of which opinion we offer the following declarations from his lips:

"I would refer you to the sublime maxims of Christ's morality; and there, I am sure, you will find enough to rebuke your pride, to teach you your failings, and to stir you to reformation. Christ spake not as worldly men speak, in the accommodating spirit of prudence; he preached absolute religion. He disdained everything local and contingent, sectarian and partial, and taught God's universal truth for the benefit of all mankind—Europeans and Asiatics alike. Let it not be supposed that I allude to any special form of Christian ethics as it is understood and accepted by particular denominations of the Christian Church. No; I have not derived my conceptions of Christ or his ethics from the dogmatic theology or the actual life of any class of his followers. I do not identify him with any Christian sect. I have gone direct to the Bible to ascertain the genuine doctrines of morality inculcated by Christ; and it is my firm conviction that his teachings find a response in the universal consciousness of humanity, and are no more European than Asiatic, and that in his ethics 'there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, or free.' May we all learn to draw near to God by conforming to the spirit of these precepts!

"The two fundamental doctrines of Gospel ethics which stand out prominently above all others, and give it its peculiar grandeur and its pre-eminent excellence, are, in my opinion, the doctrines of forgiveness and self-sacrifice; and it is in these we perceive the moral greatness of Christ. These golden maxims how beautifully he preached, how nobly he lived! What moral serenity and sweetness pervade his life! What extraordinary tenderness and humility, what lamb-like meekness and simplicity! His heart was full of mercy and forgiving kindness: friends and foes shared his charity and love. And yet, on the other hand, how resolute, firm, and unyielding in his adherence to truth! He feared no worldly man, and bravely even death itself for the sake of truth and God. Verily, when we read his life, his meekness, like the soft moon, ravishes the heart and bathes it in a flood of serene light; but when we come to the grand consummation of his career—his death on the cross—behold he shines as the powerful sun in its meridian splendor! [Cheers.]"

"Christ tells us to forgive our enemies—yea, to bless them that curse us and pray for them that despitefully use us; he tells us, when one smites the right cheek, to turn the left toward him. Who can adequately conceive this transcendent charity? The most impressive form in which it practically manifests itself is in that sweet and tender prayer which the crucified Jesus uttered in the midst of deep agony—"Father, forgive them, for they know not what they do." [Loud cheers.] Oh, that we could be inspired with the spirit of this excellent prayer! What a sublime protest this is against those unnatural passions of resentment and vengeance which we are so apt to indulge! I hope this large-hearted charity will regulate the mutual relations and dealings between my countrymen and the Europeans, and lead them to co-operate harmoniously in all that is good."

"The other leading doctrine of Gospel morality I have alluded to is self-sacrifice. In this we find the precious secret of Christ's mission; in this the varied incidents of his life and death find a unity and an explanation. Nothing does he so constantly and consistently demand of his disciples as the sacrifice of worldly interests. He will have no compromise between God and the world. He insists on the undivided homage of the soul to God, and its entire estrangement from the sinful world. Behold his words and disclaims all who, after holding the plow, would still look back; he would have his followers forsake everything and follow the truth; he would have truth prized and loved far above father and mother, wife and children, far above all earthly honors and felicities. Thorough resignation to the will of God, without any fear of consequences or solicitude for food and raiment, constitutes the chief feature of Christ's teachings. His death on the cross affords the highest practical illustration of self-sacrifice. He sacrificed his life for the sake of truth and the benefit of the world. In obedience to the will of his Father, he laid down his life, and said, Thy will be done, O God! [Cheers.] And surely there is deeper meaning in the fact than even the orthodox attach to it that the death of Christ is the life of the world. [Applause.] Fellow-countrymen, it is your duty to follow these precepts and imitate this example of self-sacrifice in the cause of truth."

If the above copious extracts, excellent as they are, and deserving of a place in the columns of any religious journal, had been taken from the discourses of any preacher brought up in a Christian country, under the influence of Protestant Christianity, we might not have considered them so specially important as to take pains to import them from England and to transcribe them here. But, falling from the lips of a Brahmin, a man brought up to look with a heathen eye on the Christian faith, these utterances are to us among the most striking signs of the times. And what is their chief significance? They are a beautiful testimony to the universal applicability of Christian truth—to the world-wide mission of the Christian religion—to the all-conquering banner of the once-despised Nazarene. They say, in effect, that, judged from whatever point of view, there is no religion like Christ's—no morality like Christ's—no personal character like Christ's—no name to inspire men by like Christ's—no banner for the world's conquest like Christ's. Such is the testimony of a heathen witness; and it sweetly repeats itself in every Christian heart.

ARCTIC EXPEDITION.

We hope that Congress will pass the appropriation of a hundred thousand dollars toward the exploring expedition toward the North Pole. The sum is a small one, and the credit will be great and lasting to the nation if it shall be the first to solve that icy problem. It will be another of the proofs which the Universal Yankee Nation have shown that they are not wholly given over to the greed of gain; but are willing to pay money and take risks, not looking for their own again. The awful continent which holds the South Pole in its embrace and which warns the curious to shun its wastes by the melancholy ocean which foams about its shore, the cliffs which forbid the approach of the mariner, and the volcanoes whose unquenchable flames shed a lurid day over the Antarctic night, was first revealed to mankind by an American explorer, under the auspices of the nation. The North Pole, we have every reason to believe, is less jealous than its southern opposite in guarding the solitudes which have encompassed it ever since

> "——the angels turned askance
> The poles of the earth twice ten degrees and more
> From the sun's axis,"

after the fall of man, if Milton is to be believed, and that the foot or the keel of man may yet attain that extremity of the earth. We hold that it is the object of a just ambition, and will be the subject of an honorable pride, to have that great secret revealed by an American, with the countenance and help of the United States.

The insatiable curiosity of the human mind will never be contented till it has slacked its thirst in the free ocean which it is now believed foams and flows around the Northern Pole. The fatal ending of the Franklin expedition naturally depressed and dampened the spirit of adventure to which the Anglo-Saxon race owes so much of its greatness; but it soon revived again, and manifested itself in the expeditions of Kane, Hayes, Hall, and others. It will never rest until it has plucked out the heart of the mystery which "the thrilling regions of the thick-ribbed ice" hide from the gaze of man. It may be that this feeling is not to be defended on strict politico-economical principles, nor to be ciphered out with a slate and pencil or demonstrated on a blackboard. But the principles on which it rests lie behind political economy. It rests on those principles to which we owe the discovery of America and the exploration of the globe as far as it has been carried. It springs from a hunger and thirst not to be satisfied with beef or beer, but which are just as real and exacting as those physical appetites. And, whether we assist in these attempts or not, they will certainly be continued until one is successful or the impossibility of the adventure put beyond a doubt.

The argument from the dangers and hardships of the experiment is more to the point, and is certainly entitled to serious consideration. The hardships cannot be denied; but the dangers are by no means so great as they are generally supposed to be. The absolute loss of life, when the whole number of lives exposed from the beginning of Arctic exploration is considered, has been nothing extraordinary. Not so great, probably, as has been experienced in the ordinary course of commerce. The Franklin expedition is tre only instance of a total loss within the later days of exploration. The crews are picked men, having a vocation for the work, and the necessary preparations and precautions are the better understood for every attempt that is made. The dangers incurred by the African explorers, such as Livingstone and Du Chaillu, are vastly greater than any incurred by the voyagers toward the Pole. These have only to encounter and guard against the mighty forces of Nature,

> "Where Winter barricades the realms of Frost,"

while the other adventurers have to prepare to meet wild beasts, malarious diseases, and men more fierce and more malignant than they. It might be cruel to impress mariners against their will into this service; but, as none go but volunteers who are eager to engage in it, there can be no harm in encouraging them in their worthy spirit of self-sacrificing adventure. And, for the comfort of the political economists and "practical men," who measure everything by the rule of thumb, we would say that wherever the explorers have been the whale-fishers and ivory-hunters follow. Should the Arctic Sea be found to be open and practicable for navigation, the pathway beaten white by the keel of Captain Hall or Dr. Hayes will be kept so by their amphibious countrymen, and "the ancient, solitary reign" of the whales and walruses will be disturbed by the invasion of their deadliest enemy as soon as the mystery which brooded over and protected it is dispersed.

HOW DOES JOHN HALL DO IT?

A CLUB of Brooklyn ministers have been debating this question. In fact, it has been sharply discussed ever since Dr. Hall came to this country. People went to hear him, and were delighted. Critics went to measure him, and were disappointed. They sought for his secret, and found it not. It was like the child's game of hide-in-sight, in which the hidden article is placed in a position so plainly to be seen that it is overlooked. But, despite the disappointment of the critics, the people still hear Dr. Hall with unalloyed pleasure. How, then, does he do it?

Certainly not by any novel views, nor yet by any novelty in his method of statement. There is none of that wonderful play of intellectual force that sweeps you on so joyously in Mr. Beecher's preaching. You feel all the time that Dr. Hall has a vast deal more of intellectual vigor than he cares to use; that he treads the beaten paths not because he cannot find others, but because he chooses the old for its own sake. Not only does Dr. Hall cleave to Old School theology and Old School points of view, but most faithfully does he cherish the very rhetoric of Old School theology—the old forms of expression are all sacred to him. Manifestly, among a people so fond of freshness and novelty as ours, a preacher starts upon the race carrying weight in thus limiting himself to the forms of thought and speech in which the old theology is embedded. But the Fifth-avenue church is always full of wondering listeners; and, if we must exclude intellectual freshness because Dr. Hall himself chooses to exclude it, we have still the puzzling question, "How does he do it?"

It surely is not by any dazzling rhetoric. Figures of speech there are; but they are of the plainest homespun sort, always within the comprehension of the simplest mind. Here again we recognize the voluntary self-abnegation of the preacher. Wesley said that he would no more dare to preach a fine sermon than to wear a fine coat; and one cannot but feel that, if John Hall preaches plainly, it is not from any want of imagination or power of graceful expression. Excluding, then, these two things—novelty of thought and rhetorical beauty of expression—the problem becomes even more puzzling, "How does he do it?"

Let us go a step further. Bishop Simpson has neither newness of thought nor has he generally much rhetorical gracefulness. But he has passionate and earnest declamation, and his eminence as an orator lies in his ability to open the fountains of the great deep and flood the soul with feeling. But we never yet heard a strongly passionate utterance from Dr. Hall. And, having shut out these three elements, we have shut out the three pillars on which popular oratory is supposed to rest. Manifestly, then, the question becomes one of great importance to the ministry, "How does John Hall do it?"

With this question in our thoughts we have gone down the aisles of Dr. Hall's church several times. There is not the atmosphere of a popular church about it. At Plymouth church the people evidently love to be squeezed closely by the crowds who come to hear their preacher. But these quiet and albeit courteous people, with their strict ideas of decorum, evidently feel a little jostled by the throng. We sat one Sunday on a camp-stool in front of the pulpit, and endangered our neck in looking and listening, and asking, "How does he do it?"

He surely has enough of the "physical basis." Never were the gown and cassock, to which he still adheres, or which still adhere to him, more amply filled. He is almost large enough to fill your idea of Fenn, the Irish giant. But he is not a bit terrible. It is as though Mont Blanc were crowned with sunny meadows, for this is surely the kindliest of faces that is above the great frame. How could the fairy stories represent giants as having terrible voices? Surely, there is none kindlier than the speech of this great Irish doctor. His words distill as the dew. His tender sympathy is felt from the beginning. His own soul is full—brimming full—of the truth he preaches. He has just one great, masterful source of power. It is what men call "unction." That is to say, he does not preach doctrine as though it were a brier-hedge, intended to pierce all who are without; nor does he use texts of Scripture as missiles to hurl at his antagonists. What you feel is, that this great man loves with his great soul the things that he preaches, that they are his life, that he utters them with a grand and simple joy. We sat and listened to his exposition of one of the Messianic psalms, and we forgot to watch him critically any longer. As he went on talking of the Messiah in his great, childlike way, we did not, could not, criticize either his methods or the correctness of his exegesis. It may have been right or wrong; but we floated out on the tide of Christian sympathy on which the preacher bore us, we were critic no longer, we worshiped with him, and said "My Lord and my God."

MARYS, MARTHAS, AND MAGDALENS OF MASSACHUSETTS.

It is a striking instance of that antithesis and sharp contrast which life is always bringing to our notice that, while every one of us looks back to his earliest recollections of some woman who was dearer and more beneficent to us than any other being we have ever seen, the collective human race begins its chronicles with the story of some woman's guilt and the misery she wrought. The familiar story of Eve, the Grecian myth of Pandora, the woes unnumbered wrought by that beautiful mischief, Helen of Troy, are but types of the historical position which men have assigned to women, and in which women in general have been content to remain. And yet, under a diviner dispensation, a woman has become, to the great multitude of professing Christians, the first of created beings and almost a fourth person to be added to the Trinity. The mother of Jesus seems to be the type and symbol of that veneration for our own mothers which is so universal. "Mother of Heaven" in the Catholic ascriptions, she is especially the "mother of mercy," and takes in her own supernatural charge the misfortunes, crimes, and penances of women. "Under the Cross," says a quaint old French writer, "there were seen three Marys for one disciple"—a proportion that still holds good under the crosses of most of our Christian churches, and nobody can go far in the Christian walk and conversation without finding women to bear him company.

Yet, we are not now considering the virtues and the devotion of woman; but rather the most painful, the least hopeful, and the most neglected class of facts respecting her—those which show her, not in her glory and charm, but in degradation and under the stress of such misfortune as leads almost inevitably to voluntary crime. We wish to point out in this connection how different are the sins of women from those of men—how women's offenses spring generally from their sympathy and compliance with men. And yet, with what inexorable severity do we punish them—too often with scarcely a hope or a thought of their reformation.

Whatever we may think of the intellectual equality of men and women, there can be little doubt that women are morally superior. This is the deliberate opinion of Mr. Lecky, one of the most learned and candid of modern writers; as it also is of M. Bonneville de Marsangy, a venerable French judge, who proves it by citing the criminal statistics of his country. It is even maintained by the Mormons, who in practice despise the women they praise. In one of their earliest pamphlets (written by Orson Spencer, in 1853), in defense of the "Patriarchal Order," as they then called polygamy, this passage occurs: "Females are not generally as wicked as males, because there is not meted out to them the same privilege and high responsibility. If society is corrupt, man is primarily and chiefly responsible for it, and not the woman." And hence the writer infers that more women than men will probably be saved. However this may be in the next world, and in regard to the whole number of women and of men, it is not true of an equal number of vicious men and women in this life; for it is well known that the difficulty of reforming a fallen woman is much greater than in the case of a vicious man.

But let us consider a little in detail the relative criminality of the two sexes in our own country. In Massachusetts, as everybody knows, the women outnumber the men by many thousands. But of those punished by imprisonment last year the men greatly outnumbered the women. There were 11,669 commitments of men for various offenses in that state, and only 3,969 commitments of women; of the different persons imprisoned more than ten thousand were men and but little more than three thousand women. There are at the present time nearly 3,800 inmates of prisons and reformatories there, less than a thousand of whom are women and girls. This proportion prevails in other states and countries, and we find the crimes of men everywhere from three to five times as numerous as those of women. When we look at the special character of the offenses committed by the two sexes the difference is still more marked. Of 46 imputed murders and attempts to murder in Massachusetts last year only 5 were charged on women, and only one case of manslaughter out of 10; of 1,518 cases of assault only 162, or one in nine, were by women; and of all crimes against the person but one in ten. Charged with the crime of arson there were 23 men and one woman; burglary, 54 men and one woman; robbery, 83 men and one woman; forgery, 44 men and one woman; and of all crimes against property nearly seven men to one woman were culpable. When we come to the third great class of offenses, however, those against public order and decency—such as drunkenness, lewdness, vagrancy, and the like—the proportion of women increases; for nearly all those crimes belong to that class. 7,068 men and 3,301 women are the numbers there recorded; for even there, where the offenses of women are most numerous, they do not quite amount to half those of men. Of 127 charges of adultery, 85 are brought against men and 42 against women; of 7,458 complaints of drunkenness, 5,331 are against men and 2,207 against women; of 833 common drunkards, 580 are men and 253 women; for disturbing the peace, 133 men and only 38 women were imprisoned; and for vagrancy 280 men and 126 women. The only offenses in which women outnumbered men were keeping brothels, for which 18 men and 64 women were imprisoned; and "lewd conduct," for which the numbers were 33 men and 66 women; but the disproportion here is offset by 81 commitments of men for rape and bastardy. Let it be remembered, also, that under drunkenness and vagrancy at least half the women committed are probably prostitutes, and that of the other offenses quite as large a share are the work of the same class, and we shall see that at least two-thirds of the crime among women springs from a compliance with the depraved desires of men. In point of fact, we believe the proportion is even greater, and that five-sixths of the vice and crime of women can be directly traced to their affection for men and the submission with which they yield to the stronger and coarser sex.

Look now for a moment at the humble estate and unfortunate condition of these vicious women before they are fairly entered upon a career of crime. Of nearly 4,000 female criminals registered in Massachusetts last year the number of undoubted American parentage is set down as only 449, or one-ninth; while of the men the proportion is very nearly one-fourth. 1,635 of these women had no education—more than two-fifths of all; while of the men less than a fourth were wholly illiterate. Nearly three-fifths of the men had a common school education, but only about one-third of the women; and, while 26 men of superior education are registered, not a single woman comes in that class. More than 500 of the men, or one in 22, have at some time in their lives owned property to the value of $1,000, which may be considered the par valuation of individual property in Massachusetts while only 35 women, or one in 114, had possessed that pittance.

When it comes to prison privileges, however, these women have the superiority. Of such blessings as houses of correction bestow upon them they have received a large allowance. While something less than one-third of the men have been in prison before, nearly one-half the women have—many of them four, six, ten, twenty, and some even fifty times. Of these old offenders the majority are always women. Out of 849 of both sexes who last year had been in prison more than six times 492, or nearly three-fifths, were women. In Boston this preponderance is even more noticeable. In the House of Industry at Deer Island, where 2,358 persons were committed during the year, 1,854, or 57 per cent., were recommitments; and of these 932 were women—nearly four out of every ten persons sent there. 454, or one-fifth of the whole, had been sent six times before at least, and 363 of these were women. Out of 2,791 women sent to the jail, the house of correction, and the house of industry in Boston during the year 1,741, or nearly-two thirds, had been in prison before, and nearly a thousand had been there at least twice before. Truly, it is high time that the Puritan Commonwealth did something for the better instruction and reformation of its prison women. Cannot the legislature escape from the bondage of the Hartford and Erie Railroad long enough to reform the discipline of the Boston bridewells? A day or two would suffice, and a bill that will answer for a beginning has already been introduced, on the appeal of the good women of the state.

Editorial Notes.

MERLE D'AUBIGNÉ does not understand our American question of the Bible in schools—as is evidenced by his recent letter to the Rev. Rufus W. Clark, of Albany. But he truly says:

"To be educated as a Christian or not, that is the vital point for man. The morals of future generations depend upon it. It is the sovereign remedy for the evils which affect the nations, and better than refuges, reformatories, or prisons. It is the best means of acting on a Roman Catholic population and bringing it to a purer Christianity."

We agree with every word of this—believing it as fully as Merle D'Aubigné can possibly do himself. So do Dr. Spear, Mr. Beecher and other orthodox divines, who have publicly and justly taken ground against the compulsory reading of the Protestant Bible in those schools which the children of all religions have an equal and tax-purchased right to attend. The Christian education to which Merle D'Aubigne refers is to be had in the church, in the Sunday school, and in the family. Let it be pressed forward, fostered, helped, and made triumphant by all the agencies now devoted to this work. Yes, and by a diligent multiplication of all existing instrumentalities. But a Jew who pays taxes to support the public schools has no more right to dictate that the Jewish Scriptures shall be used in those schools against the will of Protestant scholars than a Christian has to dictate that King James's version shall be used against the preferences of Roman Catholics. The heathen has some rights which the orthodox are bound to respect.

....The *Watchman and Reflector* is apparently straying into forbidden paths. It has been to the Free Religious Meeting in Boston. And it makes some strange confessions. For instance, it says of the Rev. Mr. Frothingham that "there was very little venom in his words." This surprises us. We had supposed that, since the marriage at the Astor House, it was now very generally admitted that Mr. Frothingham was a snake. Speaking of the Rev. Francis E. Abbot's slight physique, *The Watchman* says: "He little knows how easy it would be for that One against whom he has lifted up his hand to 'break it with a rod of iron and dash it in pieces like a potter's vessel.'" We wonder whether it would not be almost as easy for that same Omnipotent hand to dash in pieces the big-bellied Baptist who penned the above lines. It speaks of Mrs. Cheney as a woman who "had forgotten, or never heard, what Christianity had done for her sex"—a statement so untrue as to be unpardonable. Why will not the orthodox religious press represent its opponents fairly? There is certainly no lack of sound argument on its side. Why, then, should it resort to abuse?

....Although the Fenians have just received from Pope Ulysses a more damaging and damning excommunication than any Roman Pope can give, yet we would just now call the attention of all good Irish Catholics to the words of the Holy See in its late summary of the classes that come under the greater excommunication. We translate from the official pamphlet, published by Kelly, Piet & Co., Baltimore. Section IV says:

"We declare all members of the organizations called *Masons* or *Carbonarii*, and all other similar organizations which openly or secretly plot against the Church or against legitimate authority, to rest under the greater excommunication, relief from which is reserved for the Roman Pontiff; also all who in any way give aid or comfort to these organizations; also those who fail to denounce their leaders.

"*Note.*—Since some have questioned whether the society of the Fenians is included among those thus condemned, our Most Holy Lord Pius IX, in accordance with the vote of the most eminent cardinals has decreed and declared on this 12th day of January, 1870, that the American or Irish Society called *Fenian* is included among the societies forbidden and condemned in the above article."

....Woman has a natural adaptation to science. Her powers of seeing phenomena, and of intuitively determining their causes, is a striking characteristic of the sex. Take, for instance, botany. Women make superb botanists. Flowers are not only favorite objects of beauty with nearly all women, but favorite objects of study with women who have received a scientific education. But not only is botany included within woman's competent intellectual grasp. All the other finer sciences are equally hers by natural right. And the Academy of Natural Sciences in Philadelphia has recognized this fact, by just electing three ladies to the honors of membership. A month ago, when these candidates were proposed, they were rejected. But last week the vote was reconsidered, and they were triumphantly chosen—the figures standing 45 to 5. The victors in this peaceful battle are three interesting maidens—Grace Anna Lewis, Hannah T. Smallwood, and Ella Horner. Miss Lewis is an ornithologist, Miss Horner a mineralogist, and Miss Smallwood an artist in scientific diagrams. So the good cause goes forward.

....We have at last found out where true and unquestioned Orthodoxy abides. The Southern Presbyterian General Assembly are the final legatees—or, as they modestly style themselves, "the sole surviving heirs"—of the "*ailing testimonies*" of high Calvinistic orthodoxy. They refuse to unite with their Northern brethren not only because the Northern Church have "fatally complicated themselves with the state" in political utterances, but because they have compromised "the doctrines of grace" by the loose manner in which the union of the two bodies was effected. These grave Southern doctors of divinity, who have upheld human chattelism with twisted Scripture, who have raised human beings for their market value as they did pigs—these are forsooth the "sole surviving heirs" of orthodox truth. Much as we like Orthodoxy, we confess to liking orthodox lives better even than we do orthodox creeds.

....Dr. Jonathan Blanchard keeps driving ahead with keen pen, and sparkling ink in *The Cynosure*. His pet cause—by which we mean his warfare against secret societies—seems somewhat frivolous, and hardly worthy to absorb the time and powers of so strong and good a man as the president of Wheaton College. But every heroic soul must fight the battle of life for whatsoever victory seems most worth the winning. Dr. Blanchard fights bravely. *The Cynosure* is like an elder-stalk—full of pith. The Doctor throws a stone well, and generally hits. And at taking a scalp he is a perfect Indian. We are sometimes almost sorry that we are not Free Masons, on purpose to see how Dr. Blanchard would thunder at us with all the loud artillery of denunciation.

....A correspondent writes as follows from the Jerusalem of the Progressive Friends, near Hamorton, Chester Co., Pa., June 6th, 1870: "The Progressive Friends have just closed their eighteenth yearly meeting, after a session of three days, followed by a great gathering on Sunday. The little meeting-house stands in a charming spot, flanked by a beautiful cemetery, and commanding a wide view of green fields, fragrant woods, and picturesque farm-houses. In this rural place, miles from any paved street, the peaceful Friends—mostly farmers and their families, with only the sprinkling of mechanics and professional people which such a community requires—gathered from day to day to discuss matters of public interest and importance. The call made welcome people of every variety of theological belief, the bond of union being a common desire to know the truth and to serve God by doing good to one another and to the whole human family. The freedom of the platform was limited only by the simplest rules of order and mutual courtesy; and, whatever heresy of theological opinion may be cherished by these friends of free religion, I venture to say that their proceedings were characterized from first to last by that spirit of love and good-will and that devotion to truth which is the finest essence of Christianity. The weather was not propitious, every day being rainy, and the roads heavy with mud. But in spite of this the people came in crowds to listen to the eloquent words of William Lloyd Garrison, William Henry Channing, Sophronia E. Warner, and other champions of reform. The subjects that occupied the attention of the meeting were: The Progress of Equal Rights as illustrated by the Fifteenth Amendment; Woman's Suffrage; the Indian Question; Temperance; the Use of Tobacco; Prison Discipline; Public and Private Charity; Religion and Education. The orthodox readers of THE INDEPENDENT, if they could have been present, would have heard some things that they could not approve—some things even to shock their feelings; but they could not have failed to see that the Progressive Friends are a noble people, having at heart the best good of mankind. The testimonies adopted by the society upon the subjects above named were high-toned, and such as cannot fail to command the respectful attention of the public. A more delightful meeting it has never been my good fortune to attend."

....Apropos of Red Cloud's visit to the President, it is proper to remark that the true name of the "nation" to which he belongs is not Sioux, but Dakota. Red Cloud probably never heard the word Sioux. "Nadouessioux" is the Chippewa word for enemy, and from the last syllable of this name the Roman Catholic population and bringing it to a purer Christianity."

....Mr. Disraeli has made Lothair a cover not only for his political sentiments, but for his political resentments, as well. In a passage that points at Goldwin Smith he speaks of "an Oxford professor" who is about to emigrate to America as "a social parasite." Goldwin Smith has written him a letter in which he calls such expressions, uttered under shelter of fiction, "the stingless insults of a coward."

....Joseph Plumb, well known as a veteran anti-slavery and temperance reformer, a candidate for Congress of the Liberty Party in 1853, died at Cattaraugus, May 25th, aged 79 years. He laid out the village of Cattaraugus, and inserted, under penalty of forfeiture, a prohibition of the manufacture and sale of liquors, in all his conveyances. Last December the validity of this condition was sustained by the Court of Appeals, and the forfeiture of a piece of land granted. Mr. Plumb, radical and reformer as he was, knew how to treat courteously and kindly those from whom he differed. This very piece of forfeited land he reconveyed to the wife of the offending party.

....The Rev. Dr. Spear, Mr. Beecher and other orthodox divines, who have publicly and justly taken ground against the compulsory reading of the Protestant Bible in those schools which the children of all religions have an equal and tax-purchased right to attend. The Christian education to which Merle D'Aubigne refers is to be had in the church, in the Sunday school, and in the family. Let it be pressed forward, fostered, helped, and made triumphant by all the agencies now devoted to this work. Yes, and by a diligent multiplication of all existing instrumentalities. But a Jew who pays taxes to support the public schools has no more right to dictate that the Jewish Scriptures shall be used in those schools against the will of Protestant scholars than a Christian has to dictate that King James's version shall be used against the preferences of Roman Catholics. The heathen has some rights which the orthodox are bound to respect.

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....Dr.

Publisher's Department.

REPORT OF GEORGE W. MILLER,

SUPERINTENDENT OF THE INSURANCE DEPARTMENT OF THE STATE OF NEW YORK,

ON HIS

Examination of the Special Charges AGAINST

The Officers and Trustees, and the General Condition of the Affairs OF THE

MUTUAL LIFE INSURANCE CO. OF NEW YORK.

This comprehensive and able document, containing a summary of the various charges which have been circulated in the community against the trustees and officers of the Mutual Life Insurance Company, and their complete refutation by the highest authority in this state, may be had on application to the company at its office, Nos. 144 and 146 Broadway, and will well repay perusal by all persons interested in this great institution. It should be in the possession of every policyholder. The following brief extracts indicate the tenor of the report:

"Very soon after entering upon the discharge of the duties of Superintendent of the Insurance Department rumors came to my knowledge, soon followed by direct charges of malfeasance in the management of the Mutual Life Insurance Company of New York. These charges were of so serious a character, presented with so much distinctness, and urged by such parties that a thorough investigation into their grounds and into the general state of the affairs of the company seemed by every consideration to be demanded. This company had so long occupied such a leading position, the interests involved in its solvency and good management were so vast and extended, that, while any unnecessary alarm was to be deprecated, it was yet due to the tens of thousands so deeply interested to know from some patient, faithful official examination the actual character of the management and condition of the company. Every effort has been made to make the investigation thorough and complete. It has been continued through a period of about three months. Over six hundred foolscap pages of testimony have been taken, and the books of every description, as well as the assets of the company, have been carefully examined. It is but just and proper, before proceeding to detail the results of my investigations, to state a few facts in relation to the peculiar circumstances under which the examination was commenced and conducted. The principal party who had preferred charges of a specific character against the officers and trustees was Mr. J. W. McCulloh, who kindly furnished a copy of such charges and who attended and participated in the proceedings throughout. Every facility for the fullest investigation was most cordially afforded to Mr. McCulloh and myself by the officers of the company."

Here follow the charges *seriatim*, and the finding of Superintendent Miller as to each; but the length of the document precludes their publication in these columns in detail. The concluding remarks of the Superintendent are as follows:

"Having undertaken the examination of the affairs of this great company (besides the special charges already considered), I have continued it until, by a personal inspection of the assets and a general investigation of the methods of business, as well as a review of the history of the company, I feel prepared to declare as my opinion that the condition and standing of The Mutual Life Insurance Company of New York is such as to entitle it to the confidence of the public and the high position it has so long occupied; that it has acquired this leading and magnificent position is most unquestionably in a great measure due to the efficiency, ability, and fidelity of those intrusted with its management. It was organized by special act in 1842, and was the first Mutual Life Insurance Company of this State. The present chief executive officer, Mr. Frederick S. Winston, became its president in 1853, at which time the assets of the company amounted to $2,018,776. The number of policies then in force was 6,773, insuring the amount of $17,556,133. On the 1st of January, 1870, the assets of the company had increased to the enormous sum of $37,579,169. The number of policies then in force was 68,072, insuring $236,943,920. The income of the company for the year 1869 was about $15,000,000. Of the assets, over $27,000,000 is invested in bonds and mortgages upon real estate, all, except about $2,000,000 in New Jersey, being upon real estate situate in this state. The assets of the company were found to correspond with its annual statement thereof made to the Insurance Department. They are of the highest order of securities and have been safely kept. It is a fact worthy of remark that in the strictest scrutiny into the management of this company, during the past sixteen or seventeen years, during which such a vast amount of business has been done, and such immense sums of money have been received and invested, not one dollar is discovered to have been lost by the embezzlement, defalcation, or breach of trust of any officer or trustee. It is, perhaps, not strange that such success should excite not only generous rivalry in this great field of business enterprise, but also some jealousy, as well as personal animosities and criticisms. It is to be regretted that in any case the officers or agents of one company should resort to the villification of another company or its officers, with a view to advancing the interests of their own company or themselves. If there are charges affecting the standing of a company, or the legality of its management, seriously made upon *prima facie*, reasonable grounds, to the superintendent, he will, as in this case, deem it his duty as soon as practicable to investigate them. In making these remarks no reference is had to any company or person in particular. They are merely aimed generally at what I have conceived to be a pernicious practice. In concluding this report, I would say that I entered upon this examination, certainly not predisposed to extend any special favor to the company, but fully determined to probe to the bottom all complaints; and, so far as I was able, to mete out equal and exact justice. This to the best of my ability I have done. Personal examinations of the affairs of companies will be more frequent under the present than they were under the late administration of the Insurance Department.

"It will be gratifying if those examinations disclose no greater irregularities, nor cause more serious apprehensions for the future of the companies examined, than this has done. If any of our Life Insurance Companies are sound and reliable, the Mutual Life must be one of them.

"I cannot close this report without expressing my appreciation of the indefatigable energy and research and the valuable assistance of Mr. J. W. McCulloh throughout the investigation, and my acknowledgments to the various officers and trustees of the company for their ready compliance with all requirements and their general courtesy.

"In language which I have before used, I will only add: 'My examination has satisfied me that the company has been managed with peculiar ability and integrity, and that its condition is eminently sound.'"

GEORGE W. MILLER, Superintendent.

State of New York, Insurance Department, Albany, May 25th, 1870.

INVESTING MONEY.

SPECIAL attention is invited to the advertisements of Jay Cooke & Co., George Opdyke & Co., Fisk & Hatch, Tanner & Co., Luther Kountze, Hatch & Foote, Baldwell & Co., Turner Brothers, Henry Clews & Co., White, Morris & Co., Gwynne, Johnson & Day, Gilman, Son & Co., Lawrence Bros. & Co., Cordict & Co., Wm. P. Converse & Co., Utley & Dougherty, Thomas Denny & Co., and others, who offer first-class railroad bonds, etc., for sale. Many are now selling Governments and other stocks, and converting the proceeds into good *first mortgage* railroad bonds.

Our subscribers will please understand that they can send money, government bonds, or any kind of securities to this office, to be converted into any stocks or railroad bonds *advertised in* THE INDEPENDENT. No charge whatever will be made for our services. In most cases we can obtain a *better price* for securities to be thus exchanged than if sent direct to a broker or banker, besides saving broker's commission. This offer is made only to our subscribers, who oftentimes neglect to make investments simply because they fear to make a remittance to an unknown party. In all cases explicit directions must be given. Address HENRY C. BOWEN, Publisher of THE INDEPENDENT, 3 Park Place, New York.

THE MEDICAL AND SCIENTIFIC EXPERIMENTS AT THE GETTYSBURG SPRINGS.

WE publish in another column an advertisement of the Gettysburg Water, which is again attracting attention in connection with the recent experiments. The New York *Express* thus refers to the latter:

"The recent medical and scientific experiments at the Gettysburg Springs are once more attracting the attention of the world to the interesting and extraordinary healing phenomenon presented on this ever-memorable battle-field.

"The Gettysburg Springs supply the only medicinal water of which we have any authentic account which has acquired reputation from its curative effects away from its source. Similar pretensions have been advanced in behalf of quite a number of newly-found springs since the discovery of that at Gettysburg, some six or seven years ago. But, after having been made instrumental in deceiving and plundering quite a number of unsuspecting, simple-minded invalids, who deserve consideration, and of fooling many more who desire and deserve to be fooled, they have successively disappeared, leaving that at Gettysburg the last, as it was the first, in the field.

"These experiments prove that the Gettysburg Water is by far the most potent solvent ever yet discovered of calculus, or of those stony concretions or acid accumulations which take place in different parts of the human system, or, in the form of fine powders or acid poisons, float in the blood, thus becoming the foundation of innumerable and incurable maladies.

"The result of these experiments fully explains the curative effects of these waters upon those well-nigh epidemic scourges of modern times, chronic rheumatism, gout, gravel, dyspepsia, kidney and heart diseases; but they do not explain the equally wonderful powers of self-preservation of this fluid.

"Is the prediction of the New York *Herald* in relation to these Springs, made a few years ago, about to be fulfilled? The *Herald* remarked editorially of a publication which it made concerning them: 'Gettysburg lies in the midst of one not only of the most salubrious and fruitful regions in the United States, but in one of the most charming to the poet and painter that it is to the historian. Add to these attractions the wonderful virtues of these Gettysburg mineral waters, and we may fully predict that the day is not far off when Gettysburg each summer will have hosts of pilgrims as numerous as those of the Asiatic caravans which, across the Arabian desert, yearly visit the tomb of the Prophet.'"

UNION COLONY.

GREELEY, COLORADO, MAY 27th.

PUBLISHER OF THE INDEPENDENT:

GENTLEMEN:—At a meeting of the Executive Committee of Union Colony, held at Greeley, Colorado, this 27th day of May, 1870, the following resolutions were adopted, viz.:

Resolved, That on the 5th day of June next the books for Union Colony No. 1, at the price for membership of one hundred and fifty dollars ($150), and five dollars ($5) for contingent expenses, be closed; and that between that time and the first day of August thereafter the lands now purchased may be selected.

Resolved, That on the 5th day of June, 1870, books for receiving new members be opened, and that the price for membership shall be two hundred dollars ($200), and five dollars ($5) for contingent expenses for the next six months, dating from June 5th, 1870; and that those joining as new members shall be entitled, on and after the first day of August next, to select from the lands previously purchased, and from the lands purchased, equally with the members who have not located their lands.

The members joining the colony after the 5th day of June shall be allowed one year from the 1st day of August, 1870, in which to make the improvements required.

Members declining to select and improve their land may transfer their gift in colony by gift or sale; but the holders of the certificate receipt will be required to take possession of the land to which the original purchaser was entitled, and improve the same, as no money invested in land by new members will be refunded by the Colony.

H. T. WEST, Secretary.

DIET FOR THE MILLION.

WEALTH no longer monopolizes the luxuries of life. Persons in the most moderate circumstances can have a delicious dessert daily for a sum so trifling that it is scarcely worth naming. They can take their choice of fifty delicate dishes (each of which the most fastidious epicure will smack his lips over) at a cost which, in these dear times, may well be called nominal. Custards, Creams, Blanc Mange, Charlotte Russe, puddings, pies, buns, cakes, and jellies are included in this cheap and varied bill of fare.

"But," says the skeptical reader, shrugging his shoulders incredulously, "this is the age of miracles; give me facts, not theories." This *is* an age of miracles—of miracles of science; and SEA MOSS FARINE, the new article that produces these delicious luxuries, is one of its wonders. The Sea Moss Farine Co., 53 Park Place, New York, is manufacturing this incomparable article from Carrageen or Irish Moss, under patent procured last summer; and its popularity is already so great that the extensive mills of the association, although running night and day, can scarcely keep pace with the prodigious demands.

DR. R. V. PIERCE, M. D., 133 Main street, Buffalo, N. Y., and get a pamphlet on Catarrh free, or send sixty cents and get Dr. Sage's Catarrh Remedy. A reward is offered by the proprietor for a case of Catarrh in the head which he fails to cure. Sold by druggists. Look for *counterfeits* and *worthless imitations*. Dr. Pierce has Dr. Pierce's private Government Stamp on it. Cut this out, as you may not see it again.

The Advance.

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The Advance

FOR

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To the many who have heard of THE ADVANCE only by report, but would be glad of an opportunity to see and judge for themselves of its merits or demerits, it will be sent seven months—from June to January—for ONE DOLLAR.

Address THE ADVANCE CO., Chicago.

☞ Names sent in on this offer cannot count on a premium.

PHŒNIX MUTUAL LIFE INSURANCE COMPANY.

THIS is one of the most flourishing, stable, and successful of our Life Insurance Companies. It is rapidly augmenting its assets, increasing its usefulness, and now holds a place in the very front rank of these useful and almost indispensable institutions—these great conservators of the public good. As an evidence of the truth of the above statements, we have only to refer to the fact that this company has, within the past *five* years, increased its assets more than *four* and a half million of dollars, returned over a half million of dollars in dividends to policyholders, and paid over $750,000 for losses by death during that period; and the Company confidently asserts that its ratio of losses paid to amount insured are less than that of any other company of equal age.

These results evince simply the greatest ability, shrewdness, and care on the part of its executive officers, and inspire the full confidence of the community in the Company as first-class, and one in which it is not only absolutely safe to hold a policy, but which will pay back liberal dividends to its policyholders. The Company is purely mutual, in which all share alike in profits; and, as such, we cheerfully commend it to our readers as a safe and reliable Company, liberal in its form of policy and careful and successful in its management.

We refer to their advertisement, in another column.

WEST WISCONSIN RAILWAY BONDS.

THE West Wisconsin Railway Bonds are among the best paying and most reliable railroad securities now upon the market. This Company have issued $1,100,000 of First Mortgage Bonds upon 160 miles of completed and equipped road, running through a section of country than which there are few if any in the great West which will afford more traffic for a railroad than the one traversed by this road, and at the same time connecting, as the *shortest route*, the great and growing cities of Chicago, St. Paul, and Milwaukee.

Then, when we contemplate the fact that the Company have a grant of one million acres of valuable land, believed by those best acquainted with it to be worth twice the amount of the bonded debt, all of which is pledged for the payment of the bonds, and the security is undoubted. These Bonds are being sold at 90 flat, with interest from January 1st, and with gold at say 115 makes this a 12 per cent. investment for the first year and 9 per cent. thereafter, and no risk. We know of no better opportunity than this for investment.

TIN-LINED PIPE.

WE invite special attention to the advertisement of Messrs. Tatham & Bros., in another column, who offer for sale Tin-lined Pipe—an article which, after years of experimenting, they have brought to perfection. Thousands, perhaps, lose their lives annually in this country by being poisoned with impure water. We have used this Tin-lined Pipe from Messrs. Tatham, and would not dare now use any other. We commend the article to the attention of all our water-drinking readers.

THE VALVE JAR.

WE cheerfully refer to the advertisement of the Valve Jar Company, in another column. We have examined this new jar, and are satisfied that it is nearly *perfection attained*, and will fill a want long felt by families and those who preserve fruit and vegetables. This we believe to be the only perfect *self-sealing* jar made, and any one can use it.

CLOTHES WRINGERS.

WE will give the "Reliance Wringer" (cash price $9) to any person who will send us the names of four new subscribers, with the money, $10; or who will renew their own subscription for four years in advance, and pay us $10.

DR. STRONG'S REMEDIAL INSTITUTE, Saratoga Springs, N. Y., for Lung, Female, and Chronic Diseases, is indorsed by the first names of the country. For its advantages send for a circular.

SWISS CARVED GOODS.

The Swiss M'f'g Co., 36 East 14th St., cor. University Place.

THE ADVANCE.

THE *Advance* will be sent to new subscribers from June to January for one dollar. An opportunity is thus given to every one to judge for himself of its merits or demerits. Address THE ADVANCE CO., *Chicago.*

NOTICES.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION holds its annual Convention at Indianapolis the last week of June and the first of July. Commutation tickets for the trip can be obtained for $26 at the Erie office, corner of Broadway and Twenty-third street; or for $23 at Boston, 124 Washington street.

DIED.

PIERCE.—At Cattaraugus, N. Y., on Wednesday, April 13th, Elizabeth Hayes Blackmer, wife of Joseph Pierce, aged 60 years.

PIERCE.—At Cattaraugus, N. Y., on Wednesday, May 25th, Joseph Pierce, aged 79 years.

BUSINESS NOTICES.

WILLIMANTIC LINEN CO.'S

TOP LABEL. WILLIMANTIC LINEN CO. 200 YARDS 30 — New SIX Cord — BOTTOM LABEL. SUPERIOR SIX CORD MACHINE THREAD

SOFT FINISH SPOOL COTTON.

A Thread, as will be seen from the following certificates,

PARTICULARLY ADAPTED TO SEWING MACHINES.

Office of Wheeler & Wilson Sewing Machine Company, 625 Broadway.

We have thoroughly tested the new Six Cord Thread of the Willimantic Linen Co., and find it superior to any other in the market, and warmly recommend it to the agents, purchasers, and users of the Wheeler & Wilson and other Sewing Machines.

WHEELER & WILSON SEWING MACHINE CO.

Weed Sewing Machine Company.

WILLIMANTIC LINEN CO.—GENTS:—During the last six months we have thoroughly tested your IMPROVED SIX CORD COTTON in various ways—using it in "running in" and inspecting our Machine at the Factory, displaying Machines to customers, and doing all kinds of sewing at our offices; supplying the demands from our wholesale and retail trade; in short, using and placing it in every requirement, and now take pleasure in saying that we neither expect nor desire to find its superior, as that which you furnish us answers every want, whether for strength, smoothness, or uniformity.

Yours, very respectfully, S. L. CLARK, Sec'y.

Office of the Florence Sewing Machine Company.

We have thoroughly tested the new Six Cord Thread of the Willimantic Linen Co., and find it superior to any other in the market, and warmly recommend it to the agents, purchasers, and users of the Florence and other Sewing Machines. FLORENCE SEWING MACHINE CO.

Office of TRACY & BILL, Importers and Manufacturers of Machine Folded Steam Pressed Shirt Fronts, 252½ Broadway.

NEW YORK, September 10th, 1868.

MESSRS. GEO. S. MOULTON & CO., *Agents Willimantic Linen Co.*, GENTS:—We have given your Six Cord Sewing Machine Thread a thorough trial on our STEAM POWER SEWING MACHINES, (the severest test a Thread can be put to), and it runs to our entire satisfaction. In our estimation, it possesses all the qualities of a perfect six Cord Thread. Respectfully yours, TRACY & BILL.

GEO. S. MOULTON & CO., 101 Chambers St.,
SOLE AGENTS IN NEW YORK.

ST. LOUIS & ST. JOSEPH RAILROAD FIRST MORTGAGE BONDS.

PRINCIPAL AND INTEREST PAYABLE IN GOLD.

This Road, lying within the prosperous **State of Missouri,** is 72¼ miles long, and extends from the **City of St. Joseph** to the **City of Lexington,** there **connecting** with the **North Missouri Railroad,** and forming a very direct line to St. Louis.

At St. Joseph it connects with the different railways from the **North** and **West,** all of which are tributary, and will seek transportation over this road for their **St. Louis freight and passengers.**

It is the link which completes a very important and direct **through line from St. Louis to Omaha.**

It traverses the populous and wealthy **counties of Buchanan, Clinton, Clay,** and **Ray,** and **opens up** the large **coal-fields** of that region.

Sixty-five miles are completed, equipped, and in operation. The material for the remaining 7¼ miles is on the ground, and **the entire road** will be in **operation** in a **few weeks.**

This road has been built slowly, and in a very substantial manner. The Board of Directors embraces some of the ablest and most responsible business men of St. Joseph, Plattsburgh, and other places on the line of the road.

The entire issue of Bonds is only $1,000,000, or $13,841 per mile.

The Bonds are **payable in Gold,** 25 years from their date, in New York.

They bear **6 per cent. annual interest in Gold,** free of Government tax. Coupons payable May and November, at the Farmers' Loan and Trust Company, in New York.

Only $300,000 remain unsold.

They are offered at 82 and accrued interest added in currency.

Government Bonds and other securities taken in exchange at full market rates.

BANKING HOUSE OF

Luther Kountze,

52 WALL STREET, NEW YORK.

EIGHT PER CENT. GOLD FIRST MORTGAGE BONDS

OF THE ISSUE OF

$1,500,000,

BY THE

ST. JOSEPH AND DENVER CITY Railroad Company.

In denominations of **$1,000** and **$500,** coupon or registered, with interest at Eight per cent. per annum, payable 15th February and August, in **GOLD,** free of United States Taxes, in New York or Europe. The Bonds have thirty years to run, payable in New York, in **GOLD.** Trustees, Farmers' Loan and Trust Company of New York. The mortgage which secures these Bonds is at the rate of $13,500 per mile; covers a completed road for every Bond issued, and is a first and **ONLY** mortgage. This line, connecting St. Joseph with Fort Kearney, will make a short and through route to California.

The Company have a Capital

Stock of	$10,000,000
And a grant of Land from Congress of 3,600,000 acres, valued, at the lowest estimate, at	4,000,000
First Mortgage Bonds	1,500,000
Total	$15,500,000

Total length of road, **271** miles: distance included in this Mortgage, **111** miles; price, **$7 1-3** and accrued interest. **IN CURRENCY.** Can be obtained from the undersigned. Also pamphlets, maps, and information relating thereto. These Bonds, being so well secured and yielding a large income, are desirable to parties seeking safe and lucrative investments. We recommend them with entire confidence.

W. P. CONVERSE & CO.,
COMMERCIAL AGENTS,
No. 54 Pine Street, New York.
TANNER & CO.,
FISCAL AGENTS,
No. 49 Wall Street, New York.

THOMAS DENNY & CO.,

BANKERS AND BROKERS,

NO. 39 WALL STREET, N. Y.

We would call special attention to our Financial Circular—a supplement to the one published in THE INDEPENDENT—and will send it to any address on application. It will prove very valuable to any one who desires to make investments.

John J. Cisco & Son,

BANKERS,

No. 59 Wall st., New York,

(Drexel Morgan & Co.'s Building.)

RECEIVE MONEY ON DEPOSIT, IN GOLD, COIN, OR CURRENCY, and allow interest at the rate of four per cent. per annum on daily balances, subject to check at sight.

Issue Certificates of Deposit, bearing *four per cent.* interest, payable on demand

Negotiate Loans

Execute foreign orders for the purchase and sale of Gold.

Buy and Sell Government and other Securities on commission.

Make collections on all parts of the United States and Canada.

EWELL, WOOD & CO.,

BANKERS AND BROKERS,

NOS. 14 AND 16 WALL STREET, N. Y.

Government Securities, Gold, Stocks and Bonds Bought and Sold on Commission.

J. H. EWELL. GEO. C. WOOD. JAS. E. REYNOLDS

CONNECTICUT AIR-LINE BONDS.

The value and importance of twenty-seven miles saved in distance, and about one hour in the time between the Metropolis of New England and the Metropolis of the Nation cannot be over-estimated.

The Air-Line Road, 52 miles in length, running between New Haven and Willimantic, in Connecticut, forms the connecting link in the Grand Through Route between New York and Boston.

The Road is nearly completed to Middletown, which is about the center of the line, and will be entirely finished to that city during the present month.

On the unfinished portion, between Middletown and Willimantic, some three thousand men are engaged. The grading is more than half done, and the iron-work for bridges and viaducts is well under way.

The utmost care is used in the construction of the road, the projectors aiming to make it the most substantial, thoroughly-built, and safest road in the country.

THE FIRST MORTGAGE BONDS OF THE New Haven, Middletown, and Willimantic Railroad Company,

Secured by a lien on ALL THE PROPERTY OF THE ROAD, present a safe, convenient, attractive, and profitable investment. They bear SEVEN PER CENT. INTEREST, payable half-yearly, **in New York—FREE OF** GOVERNMENT TAX, and FROM STATE AND LOCAL TAXES IN CONNECTICUT; are issued in denominations of $500 and $1,000, and can, at the option of the holder, be REGISTERED, with or without coupon attached.

This deservedly popular Security possesses advantages which will always make it a FAVORITE INVESTMENT, and one which must be constantly in demand.

PRICE, PAR AND INTEREST.

HATCH & FOOTE,
BANKERS AND DEALERS IN GOVERNMENT SECURITIES,
No. 12 WALL STREET, N. Y.

FOR SALE,

CHOICE

CITY AND COUNTY BONDS,

PAYING

10 PER CENT. AND OVER,

FREE OF ALL TAXES,

State of Illinois.

AUTHORIZED BY THE LEGISLATURE AND CONFIRMED BY A LARGE VOTE OF THE PEOPLE AT ELECTIONS HELD FOR THAT PURPOSE.

ALL OF A HIGH ORDER AND FIRST-CLASS SECURITIES OF UNDOUBTED CHARACTER, INTEREST AND PRINCIPAL PAYABLE IN THE CITY OF NEW YORK, SUITABLE FOR PERMANENT, SAFE, AND PROFITABLE INVESTMENTS. FOR SALE AT A LARGE REDUCTION BELOW PAR, FOR THE PRESENT ONLY.

REAL VALUATION OF PROPERTY	$41,800,000
WHOLE INDEBTEDNESS ONLY	$650,000

GOVERNMENT SECURITIES

RECEIVED IN EXCHANGE AT THE BEST RATES, AND BONDS PURCHASED BY OUT-OF-TOWN RESIDENTS SENT BY EXPRESS FREE OF CHARGE.

TRUSTEES, EXECUTORS OF ESTATES, CAPITALISTS, AND OTHERS SEEKING RELIABLE INVESTMENTS ARE PURCHASING THESE BONDS.

ALBERT H. NICOLAY,
STOCK BROKER AND AUCTIONEER,
NO. 45 PINE STREET.

N. B.—FIRST-CLASS INVESTMENT SECURITIES, PAYING LARGE RATES OF INTEREST, A SPECIALTY WITH THIS HOUSE FOR MANY YEARS.

7 Per Cent. GOLD INTEREST

(FREE OF GOVERNMENT TAX)

First Mortgage SINKING FUND BONDS OF THE WEST WISCONSIN RAILROAD CO.,

15 Years to Run from January, 1870, and Convertible into Stock at Par.

LAND GRANT OF OVER 1,000,000 ACRES FROM GOVERNMENT,

upon which, together with the Road and all its property, these Bonds are a First Mortgage.

EXEMPTED FROM TAXES UPON ITS LANDS FOR 15 YEARS. 70 MILES FINISHED AND RUNNING,

from which income is derived, with rapidly-increasing receipts.

An air-line from St. Paul's to Milwaukee and Chicago. These lands estimated worth $6,000,000. Total amount of mortgage on Road is completed, $1,000,000. The Road is divided into four sections, and $1,000,000 Bonds are issued upon each of such section, as these lands are sold, the proceeds are held by the Trustees of the Sinking Fund for the liquidation of the bonded debt. These Bonds, we confidently assert, are the safest and cheapest offered in this market.

The price will be 90 flat until the 15th of June, when on and after that date it will be 90 and accrued interest.

The coupons are payable January and July, making them the first year, with accrued interest and gold as 11th, a 12 per cent investment, and about 9 per cent. thereafter. Pamphlets, full particulars and map, can be obtained at the office of

White, Morris & Co.

BANKERS AND FINANCIAL AGENTS OF THE COMPANY,
29 WALL STREET.

7 PER CENT. GOLD LOAN

(FREE OF U. S. TAX)

OF THE

Burlington, Cedar Rapids, and Minnesota Railroad Co.'s FIRST MORTGAGE

50-Year Convertible Bonds.

A LIMITED QUANTITY FOR SALE At 90 and Accrued Interest.

INTEREST PAYABLE MAY AND NOVEMBER.

J. EDGAR THOMSON, } Trustees.
CHARLES L. FROST, }

The greater part of the road is already completed, and shows large earnings, and the balance of the work is rapidly progressing.

We confidently recommend these Bonds as the safest and best investment in the market.

U. S. Five-twenties, at current prices only, return five per cent. interest, while these pay eight and one-quarter per cent. in Gold; and we regard the security equally good.

HENRY CLEWS & CO.,
BANKERS,
32 Wall St., N. Y.

O. E. WOOD,

23 NASSAU ST.,

HAS FOR SALE

$100,000 FIRST MORTGAGE BONDS OF LONG Island Railroad Co., 615,000 per mile, 7 per cent., 20 years to run, principal and interest payable in gold.

$50,000 BONDS SOUTHERN MINNESOTA R. R. CO. Land grant, 5,000 acres per mile, 8 per cent., free, 20 to run, principal and interest.

$10,000 BONDS OF CITY OF ELIZABETH, N. J., 7 per cent., due in 8 years.

$100,000 NEW JERSEY TOWN BONDS, 7 per cent., issued for railroad purposes, 25½.

Further information furnished as above.

LAWRENCE BROS. & CO.,
BANKERS,
No. 16 WALL STREET, N. Y.

CHILDREN TEETHING

Mrs. Winslow's SOOTHING SYRUP,

FOR CHILDREN TEETHING,

greatly facilitates the process of teething, by softening the gums, reducing all inflammation; will allay ALL PAIN and spasmodic action, and is

SURE TO REGULATE THE BOWELS.

Depend upon it, mothers, it will give rest to yourselves and

Relief and Health to Your Infants.

We have put up and sold this article nearly thirty years, and CAN SAY IN CONFIDENCE AND TRUTH of it what we have never been able to say of any other medicine: NEVER HAS IT FAILED IN A SINGLE INSTANCE TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medical virtues. We speak in this matter "WHAT WE DO KNOW," after years of experience, AND PLEDGE OUR REPUTATION FOR THE FULFILLMENT OF WHAT WE HERE DECLARE. In almost every instance where the infant is suffering from pain and exhaustion relief will be found in fifteen or twenty minutes after the syrup is administered.

Full directions for using will accompany each bottle. Be sure to call for

"Mrs. Winslow's Soothing Syrup"

having the fac simile of "CURTIS & PERKINS" on the outside wrapper. All others are base imitations.

Sold by Druggists throughout the world.

GOLD LOAN

OF THE

ROCHESTER, N. Y., WATER WORKS COMPANY

FIRST MORTGAGE

SIX PER CENT. COUPON BONDS, $1,000 EACH.

PRINCIPAL AND INTEREST PAYABLE IN GOLD. DUE IN 1889.

Interest Payable May and November 1st, AT UNION TRUST COMPANY, N. Y.

WE OFFER FOR SALE

$300,000, AT 80c. FLAT.

CAPITAL STOCK	$600,000
AUTHORIZED ISSUE BONDS	800,000

We respectfully invite the attention of Capitalists and Investors to these Bonds.

SECURITY OF THE LOAN.

The entire property is mortgaged to the Union Trust Company, New York, as Trustee for the Bondholders.

The Bonds can only be issued by the Union Trust Company upon the certificate of J. G. Tinsdale, Esq., a Civil Engineer, representing the interests of the present Bondholders, and approved by the Board of Directors of the Rochester W. W. Company, and Daniel Marsh, Esq., Civil Engineer for the Company, which certificate shall state that the money has been actually expended on the Works. This provision insures THAT EACH BOND REPRESENTS COMPLETED WORK.

PROSPECTS OF THE COMPANY.

Rochester and the villages of Henrietta, East Rush, and Honeoye Falls, through which the conduit pipe passes, are on limestone foundation. Consequently all wells are sunk in limestone and produce hard limewater. The water in the Genesee River, for the same reason, is hard and unfit for use. Rochester, therefore, with its 75,000 inhabitants, one of the most flourishing and thriving cities in this state, *is without water*, except the rain-water caught in cisterns, and a precarious supply of hard lime-water from the wells and Genesee. The latter is expensive to obtain, and is entirely unsuitable for domestic purposes. The city is wholly unprotected in the event of great fires, and the numerous factories, the Erie and New York Central Railroad repair-shops, are compelled now to incur great expense to supply their boilers with lime-water, which greatly injures them. It is safe to say that there is no city in the country where water is needed more, and where the citizens will so gladly take and pay for it, as Rochester. We were told by the proprietor of the largest hotel in Rochester that it cost him $7 per day to supply his hotel with water.

The estimate rental from 30 miles of pipe in the city is..... $190,000

This estimate was carefully made and certified to by several of the leading citizens, many of whom were city officials, as believing it to be correct, and we would be pleased to show it to parties desiring to purchase the bonds.

Interest on $600,000 bonds at 6 per cent., gold, $37..... 60,000

Leaving for current expenses, dividends, and to extend the Works, per annum..... $130,000

THE FOLLOWING STATISTICS WILL FULLY DEMONSTRATE THE FINANCIAL RESOURCES OF THE COMPANY:

The number of dwellings in Rochester, as ascertained from the City Clerk's Assessment Roll, is 16,336; the estimated value of the same deduced from the assessment being not less than Forty Million Dollars. Assuming, with a very liberal discount, that two-thirds only of this number of dwellings will be immediate consumers, and taking the low average of $15 each for the 7,000 houses supplied, we have from this source a revenue of..... $105,000

There are 36 Hotels in the city, and above 1,000 Manufactories, Mills, Tanneries, Saloons, etc., all, without exception, anxious to make special contracts with the Company.

The annual value of these contracts at the lowest estimate is..... 50,000

Annual Rental for Div. Depot, and Station..... 15,000

Annual Rental from Railroads and Steam Engines..... 10,000

$190,000

That the above estimates are made on a low calculation may be seen by reference to the Annual Report of the City of Louisville, where a total of 3,629 premises supplied, and 28,000 consumers, returns a revenue of $75,000 (Report Louisville, 1867), or nearly $20 for every dwelling, being *twice* the average assumed for Rochester.

The water at the Distributing Reservoir is 104 feet above the canal at Rochester, and 154 feet above the city at Henrietta Reservoir. The water runs by gravitation, and the works will be operated without any machinery more complicated than the gate or valve. The working expenses of this Company will, therefore, be limited to the cost of repairs and superintendence. With several Water Works in this state the cost of pumping the water alone is $50,000 to $75,000 per annum —an amount sufficient to pay the interest on the bonded debt of this Company. This work is unlike Railroads, requiring 6 to 8 per cent. of their earnings (even in the best roads) to defray expenses, not including wear and tear and the many disasters they are subjected to.

There remains unsold of these Bonds but

$300,000.

Pamphlets, containing copies of the Company's Charter, Report of Hon. Edward Foster and Thos. Company, etc., furnished upon application.

Government Securities and Bonds, having market value, taken in exchange on favorable terms.

Bonds sent by express to any part of the country, free of charge.

On and after the 10th of April we shall advance the price to 80 and accrued interest.

UTLEY & DOUGHERTY,

NO. 11 WALL ST. NEW YORK.

EIGHT PER CENT. BONDS OF THE COUNTIES OF GRUNDY AND MERCER, STATE OF MISSOURI.

Interest Payable January and July, in New York, at

NATIONAL BANK OF COMMERCE.

The remainder of these Bonds—about fifty thousand dollars of each county—have just been issued, and will be sold at 76 and accrued interest, the same price at which we readily sold previous issues—some three hundred thousand dollars.

We believe them to be the cheapest interest-paying security on the market. Entire indebtedness of each county, two hundred thousand dollars.

Further particulars furnished by application at our office.

GWYNNE, JOHNSON & DAY,

16 WALL STREET.

First Mortgage 7 Per Cent. GOLD BONDS

OF THE

CENTRAL RAILROAD OF IOWA AT 95, FREE FROM TAX.

FOR SALE BY

Jay Cooke & Co.,

No. 20 WALL STREET, N. Y.

HARVEY FISK. A. S. HATCH.

We Buy and Sell Government Bonds, and receive the Accounts of Banks, Bankers, Corporations, and others, subject to check at sight, and allow interest on daily balances.

FISK & HATCH,

No. 5 Nassau Street, New York.

OBLIGATIONS OF THE STATE OF ILLINOIS.

WAYNE COUNTY TWENTY-YEAR 7 PER CENT. BONDS.

REGISTERED BY THE STATE AUDITOR.

THE PRINCIPAL AND INTEREST ARE TO BE COLLECTED AND PAID BY THE

STATE OF ILLINOIS.

THE TREASURER OF THE STATE writes as follows:

"The whole machinery for paying interest and principal of these Bonds is exactly the same provided for paying any debt of the State of Illinois.

The Six per Cent. Bonds of the State of Illinois are received at par in exchange for these Bonds.

Apply to

Gilman, Son & Co.,

47 EXCHANGE PLACE, N. Y.

B. A. FAHNESTOCKS VERMIFUCE

CAUTION.

Should occasion require you to purchase B. A. Fahnestock's Vermifuge, be particularly careful to see that the initials are *B. A.* This is the article that has been so

FAVORABLY KNOWN SINCE 1829,

and purchasers must insist on having it, if they do not wish to have an imitation forced upon them.

Schwartz & Haslett,

FORMERLY

B. A. FAHNESTOCK'S SON & CO.,
SOLE PROPRIETORS,
PITTSBURGH, PA.

HAINES BROS.,

PIANO-FORTE MANUFACTURERS,

Nos. 356, 358, 360, 362, 364, 366, 368, 370, 372

Second Avenue, cor. 21st St., NEW YORK.

NAPOLEON J. HAINES. FRANCIS W. HAINES.

573 BROADWAY, OPPOSITE METROPOLITAN HOTEL.

The Independent.

AT THE LAST.

WHEN I die,
Lift not for me the mourner's sigh,
Nor bid the bitter rain to fall.
Let not the dark funereal pall
O'ershadow, as I pass away,
The breath and bloom of perfect Day!
And let no sorrowing anthem rise,
To dim with tears my spirit eyes,
Nor o'er with plaintive, saddening strain
Recall Earth's scarce-remembered pain.
Free and unmingled o'er my soul
Let Heaven's melodious music roll—
No parting wail, no bitter cry
When I die!

When I die,
Lift up your yearning spirits high,
To where, by angel hands caressed,
By silver-falling voices blessed,
While back rolls Earth's tempestuous sea,
The Life Elysian dawns for me!
Low-breathing zephyrs, calm and cool,
Borne through the gate called Beautiful,
Shall waft unto your fevered eyes
The healing dews of Paradise!
Peace, troubled hearts; the mortal, free,
Hath put on immortality!
Mourn not the end of sorrows nigh,
When I die.

F. K. C.

CONSCIENCE AND THE PUBLIC SCHOOLS.

BY REV. SAMUEL T. SPEAR, D. D.

MR. GLADSTONE, in his work on "The State in its Relations to the Church," published some forty years since, makes the state a *personality*, in distinction from the people that compose it—virtually a reasoning and responsible agent; and, from this postulate assumed, but not proved, he infers that the state, like the individual, ought to have, and, of course, ought to maintain, a religion by the exercise of its legal power. As to the *specific* religion that should be thus established, he tells us that it "must be that of the conscience of the governor, or none." Religion necessarily attaches itself to this governmental agency as a moral duty which it owes to God and the people; and, as to the question of its *kind*—whether it shall be Papal or Protestant, Christian or anti-Christian—"the conscience of the governor" must be the final arbiter. He must maintain and propagate the religion which his conscience approves. Mr. Gladstone, although he practically meant the parliamentary and royal conscience in favor of Episcopacy, had the candor to admit that the same principle would equally apply to the conscience of a Mohammedan prince; and, if so, then to any princely conscience. The actual truth or falseness of the religion is no material part of the question; but simply the *opinion* of the governor as to its truth or falseness. He is bound to act upon his own opinions; and, hence, he is bound to give his legal sanction and support to the religion which he thinks to be right. His private judgment in this matter is an *official* judgment, clothed with the force of law. Mr. Gladstone has the merit of generally going the whole figure on this subject, though at times he seems not a little embarrassed with the consequences of his own proposition. His whole argument rests upon two assumptions: first, that the state is a *moral person*; secondly, that the propagation and support of religion by its authority constitute one of the prime ends for which it exists. Grant him these propositions, and then his argument is entirely conclusive.

Now, unless we are greatly mistaken, the discussion of the school question in this country has shown very clearly that, if there are not more Gladstones than one, there are several, at least, faint resemblances of the original model. We allude in this remark to the manner in which some writers speak of the "*majority-conscience*," as compared with that of the *minority*, investing the former with the same rights and demanding for it the same claims and responsibilities which Mr. Gladstone so strenuously asserted in behalf of "the conscience of the governor." They tell us that this is a democratic government; that in all such governments the majority is entitled to rule; that the Protestants who demand religious instruction in the public schools by the reading of the Scriptures are a majority of the people; and that, therefore, "the majority-conscience," as represented by Protestants, has the right, through the forms of law, to introduce such instruction into the public school, and levy a tax indiscriminately among the people to pay the expense thereof—and that, too, notwithstanding the protest and dissent of the minority-conscience. The *specific* right in question results from the general right of a majority to rule in a democratic government. This "majority-conscience" in their theory takes the place of "the conscience of the governor" in the theory of Mr. Gladstone. The minority must accept it as law, just as the subjects of "the governor" must accept his religious conscience as law. In the one case we have a plurality of coinciding consciences demanding that from which a minority dissents; and in the other we have the governor's conscience as the rule for the whole people. In both cases it is an *official* and *legal* conscience, not merely advisory or argumentative. It does not persuade, but authoritatively declares what *shall be*; and, if needful, puts its decree into execution by the law of force. We propose a brief analysis of this argument.

One of its syllogisms stands thus: *The majority-conscience ought to rule; Protestants, in demanding religious instruction in the public school by the reading of the Bible, represent the majority-conscience; therefore, Protestants in this respect ought to rule.* Now, if we grant the major premise, the validity of the argument will depend upon the truth of the minor. Here then we have a question of figures. Is it a fact that those Protestants who demand religious instruction in the public schools by the use of King James's version of the Bible represent the majority-conscience, not of Protestant Christians simply, but of the entire American people? Is it a fact that they represent this conscience in all the school districts of the country? Has this fact been ascertained by any reliable test, or is the statement an assumption without proof? We do not absolutely know that the minor premise of this syllogism is false; yet we demand that it shall be proved before it is made the instrument of proof. Dr. Clark, in his little work entitled "The Bible and the School Fund," assumes that we have a population of forty millions. Conceding seven millions to the Catholics, we have left, as he says, "thirty-three millions of non-Catholics. Leaving out of view the atheists and infidels, we have twenty millions or more of Protestants whose consciences demand that the Bible should be kept in the schools. Now, the point is, Which class of consciences shall rule in this matter?" How does Dr. Clark get at the fact of these "twenty millions or *more* of Protestants" who are all agreed on this one point? Has he conferred with them? Has there been any census taken to ascertain such a fact? Dr. Clark ought to know that there is a division even among Protestants upon this question. They certainly are not all of one mind. Moreover, it would be interesting to know how he makes out so large a number of Protestants, if by this title he means persons who are not Catholics, yet professors of the religion of Christ, and as such attached to some visible organization, whether orthodox or heretical. We should be glad to see an authentic tabular statement of all those organizations that lift their membership to "twenty millions or more." We more than suspect that a true statement would show Dr. Clark's figures to be out of the way by at least ten millions, and probably more. If he means by Protestants all the people who are not Catholics, "atheists and infidels," then we want to know how many are included under the title of "atheists and infidels." We also want to know what he does with the Jews. Are they Protestants, or "atheists and infidels"? What about the little children? Does he count them? The non-professing Christians, who are not "atheists or infidels"—where are they, and how has Dr. Clark ascertained their position on the subject? We do not mean to be hypercritical; yet, when one offers an argument for public acceptance, and states a proposition involving figures, upon whose truthfulness his conclusion depends, it is not unfair to ask him to make good his figures, and tell the public how he does so. We do not believe that Dr. Clark's figures are at all correct. Churchmembers of all sects put together are not the majority of the American people; and Protestant churchmembers certainly are not. The latter, either as local organizations or as denominations, have taken no vote on the question, and have not, therefore, authorized Dr. Clark to speak for them. That he represents his own views, and those of very many Protestants, we freely grant; but whether these views represent the majority-conscience among Protestants, and especially the conscience of the whole country, is quite another question. This syllogism, therefore, fails for the want of proof in respect to one of its premises. We wait for the proof before we consider ourselves bound to accept the conclusion.

It often happens that, by simply changing the *minor* premise while retaining the same *major*, we invest the latter with a logical potentiality from which the advocates of the original syllogism shrink themselves. They like the *major* when they are permitted to make the *minor* premise; but do not like it so well when we substitute a different minor, and with equal certainty prove what they do not wish to accept. Let us test this doctrine about the *majority-conscience* in this way. Take the following: *The majority ought to rule; the disciples of Thomas Paine, in demanding that his "Age of Reason" shall be read in the public school, are the majority; therefore, the disciples of Thomas Paine ought in this respect to rule.* We gravely doubt whether Protestant Christians would accept this conclusion, and quietly consent to be taxed to pay the expenses of teaching infidelity; and yet the argument is just as valid when used by the disciples of Thomas Paine, being in the majority, as it is when used by Protestants, they being in the majority. It proves just as powerfully in the one case as it does in the other. Whether the Bible shall be read in the public schools or the "Age of Reason" becomes simply a question as to what the majority want.

Take another specimen: *The majority ought to rule; Presbyterians, in demanding that the Westminster Confession of Faith and the Shorter Catechism shall be taught in the public school, are the majority; therefore, Presbyterians in this respect ought to rule.* This might be very agreeable to Presbyterians; but how would it be—with the Baptists, the Methodists, the Episcopalians, and the other religious sects? Shall they be taxed to pay the bills of Calvinism, according to the Presbyterian interpretation? Who doubts whether this would make an uproar among them? In these circumstances we should have a school question as between Protestants that would make the land ring. All but Presbyterians would at once see that this theory of a majority-conscience proved what they could not accept. They might not all be able logically to state the fallacy; but they would all know the conclusion somehow to be wrong. It would be very difficult to convince them that they ought to be taxed for the support of Presbyterianism, simply because Presbyterians happen to be the majority. By simply changing the minor premise you can, under this majority theory, teach anything in the public school that the majority may demand. All you have to do is merely to take a vote on the question. This settles the point, and minorities have no right to complain, no matter what goes in or out of the public school.

The fallacy in the reasoning lies in assuming that, under our system of democratic government, the majority has the right to force its religious conscience into the public school, simply because it is the majority-conscience. We grant that, in respect to all the *ends* that lie within the constituted limits of such a government, the majority ought to rule and the minority to submit; but the moment the majority undertake to wield the powers of this government for *other* ends than those specified in the constitution thereof we have a plain and palpable usurpation of power. The ends and objects of this constitution as really bind majorities as they do minorities. The former have no right to do *just what they please.* They are bound to confine their discretion within the limits of the constitution. Surely, the majority of a railway company, simply because it is such, would have no right to undertake the work of Christian missions to the heathen. It is very important that the Gospel should be preached to the heathen; yet a railway company is not organized for this purpose. Let it, then, be shown that religion, or irreligion, constitutes one of the ends of civil government as we have it in this country; let it be shown that the people have clothed the government with the power of preaching either; let the well-established principles of American democracy on this subject be reversed; and then we grant that, under such a constitution of government, the majority-conscience would have the right to determine what religion shall be taught, or what irreligion shall be taught, and levy compulsory taxation upon all the people to pay the bills. This conscience could then preach Protestantism, Catholicism, Mormonism, Judaism, Deism, Atheism, or anything else that lies within the limits of the governmental organization. It could tax the minority according to its sense of duty, and, indeed, take the place of the governor's conscience to all intents and purposes, as set forth in the theory of Mr. Gladstone; or the Pope's conscience in the theory of Romanism; or Brigham Young's conscience among the Mormons; or the Sultan's conscience in Turkey. Now, for ourselves, we would just as soon have a religious Pope exercising the civil power in *one* man as a virtual Pope in a majority. We deny the proposition that, under our democratic system, the majority, simply because it is such, has the moral or legal right to force *its* religion into the educational programme of the state against the protest of the minority, and then compel the latter to help pay the expenses thereof. The principle is a very dangerous one, since it leaves society without any inherent protection against the abuses of power by the majority. If it may be applied in one case, then why not in all cases; and, if in all, then why have any constitutions or charters at all? Why not say at once that for all things and all purposes, no matter what, the existing majority in any social organization may lawfully do its own bidding, and wield all the powers of the organization to this end? This would be a short cut to the doctrine of simple absolutism under a democratic form, and dispense with all the legal machinery for restraining majorities within any definite limits.

There is, moreover, as a matter of ethics, a very grave question about this right of the majority-conscience to enforce compulsory taxation upon the minority-conscience, to support the religious faith of the former against the protest of the latter. If the majority say to the minority, "You shall pay for the religion we approve, whether you like it or not," then plainly they are not simply exercising their own rights of conscience, but trampling upon the rights of others, and doing the very thing which they would deem a hardship if the circumstances were just reversed. If this majority-conscience were Pagan, and should tax Christian consciences to support Paganism, who doubts whether it would be an outrage upon their rights? Is it any less an outrage to tax a Pagan conscience, or any dissenting conscience, to support Christianity; to tax a Catholic conscience to support Protestantism, or a Protestant conscience to support the Papacy? Is the outrage any less because it is perpetrated by the majority than it would be if perpetrated by "the conscience of the governor," according to the doctrine of Mr. Gladstone? It is plainly a thing which nobody has any right to do. Neither the governor's conscience nor the conscience of the majority has any right, in religious matters, to coerce the conscience of even a single man. Let all men have what religious teaching they approve and are willing to pay for; but let no man and no combination of men undertake to say, by the force of law, that other people shall pay for the support of this religion, whether it be agreeable to their conscience or not. There ought to be room enough in this world for *all* the consciences in it, without any encroachment upon the rights of each other; and there would be, provided all men in their relations to each other were content to exercise their own rights of conscience in a reasonable manner. We concede the rights of the majority within proper limits, yet there is such a thing as the rights of the minority; and when the former assumes authoritatively to decide for the latter what religion it shall support, then, as it seems to us, it is attempting to do what nobody has a right to do. As John Stuart Mill very justly says: "If this is a right of conscience, it was bigotry and prejudice to complain of the persecutions of the Vaudois and of the Protestants. The case is less flagrant, but the principle is the same."

Bishop Warburton lays down the proposition that "the religion of the majority" is the one which the state must teach, and to which give its legal sanction. Mr. Gladstone says that it is the religion not of the majority, but of "the conscience of the governor." We deny both propositions. We deny, especially in a democratic government, that the state has the right to exercise its *civil* powers in giving effect to a system of religious opinions simply because that system happens to be agreeable to the majority. We equally deny that "the conscience of the governor," first adopting a religion for himself, has any right to call upon the *civil* powers of this governor either to teach or enforce his own religion upon the people. The principle underlying the claim to such a right is a *false* one. Suppose the religion itself to be false—and this is certainly supposable—and then we have the state, acting through the conscience of the majority or "the conscience of the governor," invested with the right to teach error, and even tax those who may have the truth in their possession to support what they believe to be an abomination, and what is such in point of fact. The difficulty with the whole ides is two-fold. First, in assuming that there is some visible authority, either in a single man or in a majority, whose decisions in matters of religious faith are binding upon others; secondly, in leaving no adequate opportunity for the free and proper exercise of private judgment. It is doubtless true that there are some inconveniences in the doctrine of private judgment on religious subjects; yet, notwithstanding these inconveniences, it is much better than the doctrine of a state judgment. If we have the liability of aberration and diversity in the one case, we have the more formidable liability of oppression and injustice in the other. Moreover, this liability of diversity is not, after all, such a frightful thing. It implies individual activity. There is much truth, not always seen, in the following observation of Isaac Taylor, contained in his "Essay on Ultimate Civilization": "Religious differences—well defined, firmly maintained, and fully developed, and in such a condition that they are not merely *elements*, but are *energies* within the social mass—when duly attempered, stand, if not *foremost*, quite *prominent* among the forces that are carrying us forward toward a higher civilization." The simple truth is, religion is just one of those things that can never be wisely run in the rut of the governor's conscience, or in that of the conscience of the majority, even for the sake of unity in the faith. By so doing we always purchase the unity at too high a price. The failure to perceive this fact is one of the fundamental errors of the Papacy, and of some Protestants who are half Papists without knowing it.

Book Table.

GOOD LIVING.*

SINCE Dr. Graham recommended that men should live on coarse bread, fruits, and vegetables, a great number of books have been written on hygiene, most of them setting forth some method by which disease is to be warded off and life prolonged. Some of these were composed of a few grains of sense mixed with several ounces of nonsense; a few contained suggestions of real value; but most of them were made to sell, and sold whoever bought them. Yet, with all their shallow charlatanry, these books had the good effect of making it plain that it is far better to keep well than to get cured, and that most diseases would be prevented were men to live as they ought. Much of our next interest in the body and its belongings is undoubtedly due to works whose scientific value is next to zero, but which succeeded in holding the attention long enough for men to see the importance of the truth that lies in the direction they point out. It does not require a civil engineer nor a carriage-builder to point out a bad place in the road, and we do not overrate the articulation of the man who warns us of danger ahead. Most scientific physicians pay such exclusive attention to disease that, with all their profound knowledge of morbid conditions and skill in dealing with them, they are poorly qualified to treat of health and its preservation and mark out the course of living which is most conducive to bodily vigor and longevity. Probably this is the reason why eminent physicians are seldom found among the popular teachers of health.

Dr. Hall is so well known by his *Journal of Health* and a half dozen books of the class we have mentioned that he needs no introduction to our readers. He has probably made as many shrewd observations on hygiene and put into circulation as many common-sense suggestions on the art of living as any American writer. His new book, *Health by Good Living*, has a practical value entirely apart from its physiological theories or the scientific soundness of its explanations and speculations. It aims to show how high health can be maintained and common diseases cured by eating with relish the best food, prepared in the best manner; and the best food is that which is most nutritious, the most easily digested, or the best fitted to repair the waste or meet the wants of the bodily system. To eat wisely is to live long and keep well. We eat in order to keep up the heat of the body; and the body of a full-grown, healthy man generates heat enough in twenty-four hours to boil twenty gallons of ice-water. We eat also in order to grow, to repair the waste of the organism, and to acquire power to work. Experiment has shown that those who have the best appetite do the most work. A good feeder is usually a good worker. Though a few men have lived on one meal per day, and more on two meals, the general experience of mankind has settled upon three. The stomach seems to need replenishing after about five waking hours. The best time for breakfast is early in the morning, not later than an hour after sunrise. Taking breakfast before going out in the morning is an almost infallible prevention of fever and ague, while those who expose themselves with an empty stomach to the early morning and evening air in new countries are almost sure to take this trying disease. Travelers who cross the Pontine Marshes, near Rome, a few mornings before breakfasting usually pay toll with their lives.

Supper should be taken before sunset, particularly in the summer; because the system gets run down before that time, and a new supply of food is needed as a protection from the miasm which so often loads the evening air. Noon is the best dinner-time, because the system needs and can then best digest the heartiest meal. When a late dinner is eaten, it should be taken slowly, with a sauce of cheerful conversation, and followed with a leisurely stroll in the open air and a lively evening conversation. But in this case the lunch should be very light. The difficulty with our city lunches is that they are generally dinners, of which the stomach cannot dispose of two per day for any length of time without breaking down into dyspepsia or some kindred disease. This "down-town lunch," as it is called, is often badly cooked, eaten when the mind is preoccupied with business cares and in great haste, and washed down with some sort of liquor, which is worse for the system than the extra dinner. Against this whole system of lunching at restaurants and saloons, where the appetite is tempted by luxurious viands and sparkling wines, until habits are formed which undermine character as well as health, and bring on poverty and disgrace as well as disease, either a very light lunch at noon and a dinner at night, or a good dinner at noon and a light supper. There is no alternative; for the stomach is a peculiarly sensitive beast, that kicks when overloaded and breaks down when overworked, taking harness and carriage with it to destruction. And our author is a sort of Henry Bergh, standing up for the poor animal, that is nowhere so abused as in Wall Street and its environs. A lean, pallid, sickly broker was sent to Sing Sing, and in two months gained fifteen pounds and at the end of three months was not recognized by his wife. We have no doubt that the regular fare, steady habits, and useful occupation of the penitentiary would be good for many a speculator and a great deal better for the body politic.

The great sin of Americans, according to Dr. Hall, is *too-muchness*. We give the stomach more work than it can do, and so crowd it with material that it has no room to do its work in. Hence it becomes weakened, and a train of diseases follow in consequence. And, when suffering from the effects of over-feeding, we make the matter worse by taking stimulants and medicines. Amos Lawrence used to eat a certain allowance of food by weight, in his own room, fearing to trust himself at the family table. The heroic way is to meet the foe face to face, and conquer by retreating just before the appetite is sated. Leave off when a little hungry is the one infallible safe rule for eaters. It is best to make a meal of only a few kinds of food, in order not to be tempted to over-feed by the variety of articles. Appetite and digestion depend very largely upon fresh air and invigorating exercise. The more air breathed the more appetite; the more good exercise the more can be eaten. If man must eat in order to work, he must work in order to eat. But never between meals. That is an abomination not to be endured by the system nor by Dr. Hall. At meal-time eat whatever the appetite craves, provided it is capable of nourishing the body and affording warmth and strength in a healthful manner. On the list our author puts all the best kinds of meats, fish, poultry, game, the grains which make bread, and fruits; but he insists that all shall be prepared in such a manner that they shall come upon the table in their simplicity, possessing all their natural juices. It makes less difference what is eaten than how we eat. Those who send even the best food down to the stomach only half masticated and mixed with gastric juice must expect writhings and contortions, followed with weakness and nameless horrors. Dr. Hall has great faith in cutlery, and insists that food shall be cut in very small pieces, and then thoroughly chewed. The best half of the business must be done with the teeth, which is directly in the teeth of all our practice. The book contains several valuable tables, showing the comparative nutritive value and digestibility of various articles of food; and also treats at some length of the cure of dyspepsia and kindred diseases by regulating the habits and diet, and closes with the prediction that food-cure is one of the great things the future has in store. The book is less artistic in a literary point of view than it should be, abounding in vain repetitions and other vanities which a fine taste abhors. But it deals with a great subject in an honest and earnest way, and abounds in suggestions and directions which are of incalculable value.

* HEALTH BY GOOD LIVING. By W. W. HALL, M. D., Editor of *Hall's Journal of Health*; Author of "Sleep," "Consumption," etc. New York: Hurd & Houghton.

GALTON'S HEREDITARY GENIUS.*

THE author of this work belongs to that coterie of scientific men who follow closely Herbert Spencer in philosophy and Darwin in science, and who are exceedingly valuable to the progress of scientific discovery. They are especially valuable because they are so narrow. Seeing everything in physical science—the solution of all difficulties, the remedy for all ills, the high road for all true progress—they naturally pursue it with an intensity which would be impossible to a man of more catholicity. Like Darwin, they are all eager collectors of facts. Like Spencer, they believe in the General Average. To a follower of Spencer the General Average is the first article in the creed, the first answer in the catechism, the only divinity worthy of worship. They do not want poetry, or sentiment, or metaphysics, or theology. They want data. They cry for statistics. "No one can hate inaccuracy more than myself," the present author tells us in his preface. Now, in this eager and exclusive looking for facts consists the value of the class to which Mr. Galton belongs. We can forgive some slips in their logic, we can pardon a lack of breadth in their theories, in consideration of the inestimable value of their collections of data on special subjects.

Mr. Galton is not at all troubled with diffidence, and we think is rather desirous of being in the opposition. He speaks of his theory of the hereditary transmission of genius as one usually scouted, when nothing can be further from the truth—at least, in this country. It is a fact so patent to the careful observer, and so in accordance with the analogies of life, that almost every biographer of an eminent man loves to track the peculiar gifts of his subject back through generations of ancestors and collateral lines of kindred. If we had desired to select any one principle in biology that is almost universally admitted, we surely should have lit upon this one of the hereditary transmission of intellectual gifts. In truth, the only thing really original among Mr. Galton's fundamental principles is the application of Quetelet's "Law of Deviation from the Average" to mental facts; and this he does not quite sustain, though we are inclined to accept it, not because we are satisfied with the logical basis on which our author places it, but because it is so pretty a theory that it is pleasant to believe it. It is impossible to state this curious law, fully, here. To give a concrete illustration: If a thousand men shoot at a target, there will generally be as many shots above as there are below the center; and as many shots above a horizontal line drawn three inches above the center as there are below a line drawn three inches below the center, etc. This law is well established as regards physical facts influenced by the same general causes; but we think our author fails to give any adequate proof that a like law of deviation exists in mental facts—that there are as many men of the highest genius as there are hopeless idiots, and so on.

Mr. Galton's methods are very ingenious. We cannot enough commend his manner of making his subject clear by means of a simple and admirable system of notation. The clearness of his elucidations reminds us of Spencer, though his style lacks the picturesqueness of Spencer's. We think Mr. Galton underestimates entirely the complication of the elements in his problem. The question of the relation of opportunity to success is treated in a most unsatisfactory manner. For opportunity is not chiefly educational advantage, as he appears to think. It is the concurrence of the man to do a particular thing and the set time for the doing of it that produces the great man. Had Mr. Lincoln died half a dozen years earlier, or had Mr. Seward been "available" enough for the Chicago nomination, the great liberator would only have ranked as a locally prominent lawyer. Had there been no war, Ulysses Grant might yet have been a buyer of green and salt hides in Galena. Many a man has discovered his own literary and artistic powers by the merest accident. We think our author gets over this whole class of facts much too easily. Indeed, if they have any direct bearing, it is in favor of his main proposition, though very much against his arbitrary classifications and his passionate fondness for exact statistics in regions where exact statistics are not to be had.

Our space is too limited to do justice to such a work. The subject is fascinating; and any extended collection, such as this work contains, of facts bearing on the secrets of life must have a great charm for the thoughtful reader. Whenever we read a work by an English evangelical writer having any bearing on science we can almost excuse the skepticism of English scientific men. Such narrowness, we say, is enough to drive them to the other pole. But when we read a Darwinian writer of the second grade, we generally find abundant excuse in turn for the attitude of the theologians in the spirit of the scientific man. Take Mr. Galton's chapter on "The Churchman," for instance, and see how poorly he represses the irreverent sneer that rises up involuntarily whenever he finds occasion to mention religious subjects. This antagonism between theological and scientific thinkers is quite as disgraceful to one party as to the other. All truly catholic men, of course, detect the strictness of the intellectual limitations of each in their inability to understand or even to tolerate the other. But our author arrives at a theological conclusion in his own labors; and makes his data, which have all they can do sometimes to carry his scientific postulates, bear also the superimposed burden of a theological hypothesis, which is none other than that "the constitution of the living universe is a pure theism." Are we to understand, then, that Mr. Galton considers a modified Pantheism as the final result of extreme Darwinism? Are all the gods to become extinct by the law of natural selection? And by the "survival of the fittest" will there be none left but the *Grand Etre* of Comte, or the ancient Pan with his pipes of reeds?

* HEREDITARY GENIUS: an Inquiry into its Laws and Consequences. By FRANCIS GALTON, F. R. S. New York: D. Appleton & Co.

CHRISTIAN MARRIAGE.

AN illustration of the difficulty which they get into who insist on construing the Scripture as they would a statute-book, according to the precise verbal structure of its sentences, is afforded by *A Treatise on the Christian Doctrine of Marriage*, by Hugh Davey Evans, LL.D., of Baltimore. (New York: Hurd & Houghton.) Dr. Evans had rare qualifications for carrying literalism on this subject to its extreme logical conclusion; a conclusion we can but hope sufficiently enlivened with difficulties to startle those inclined to follow this hard method of reading Scripture—this feeding on the husks of truth and throwing away the precious kernel. A learned lawyer and a High Church Episcopalian, all the habits of his mind were those of a literalist and an externalist. And so in this posthumous work, the work of a learned old age, we find Dr. Evans quoting and construing long passages of Scripture in the most innocent disregard of the ideas they often convey to a mind in sympathy with their spirit. Let us note some of the results thus obtained. Treating marriage as absolutely indissoluble, he says that two things are necessary to the formation of such a union—"the consent of the parties and the blessing of God." To a High Churchman, who believes in the power of a priest to communicate the blessing of God, this may be easy enough; but how shall we from our standpoint know whether God's blessing has been given. "From this unity and sanctity follow three practical consequences. . . . The exclusiveness of marriage as opposed to polygamy, its indissolubleness as opposed to divorce, and the obedience of the wife to the husband." He admits one solitary ground of divorce—viz., "the adultery of the wife." This is exact and logical literalism. According to this conclusion, the husband may be as adulterous as it is possible to conceive of his being, and yet the marriage is indissoluble. Man has recourse against an adulterous wife; the woman has none, under any circumstances. If the Bible is to be treated in this hard, literal way, we insist that those who are ready to cry "free love" against any other mode of interpretation must stick to the letter of their bond. But Dr. Evans has too much sense to uphold for a moment the absurd and vicious system of partial divorce—*a mensa et thoro*. He holds the adulterous wife free to marry. In one case the literalist reasons against his own principles. From Exod., xviii, 16 he urges against the marriage with a deceased wife's sister. It seems in prohibitions he was liberal enough to give the woman what is literally a prohibition for the man, though he does not allow a woman a share in man's liberties. In treating of the doctrine of I Corinthians, vii, Dr. Evans is obliged to admit that absolute freedom from the marriage tie is there allowed in the case of the desertion of a Christian husband or wife by a heathen. He is too good a reasoner to suppose that the words "A brother or sister is not in bondage in such a case" can mean anything else than entire freedom from the marriage tie. He has recourse, however, to the supposition that the two persons could never have been really and divinely united in such a case. He sees the dilemma: either divorce is allowed for desertion or the parties were not married. In taking the latter horn, as he does, he is forced to the conclusion also that the mere consummation of physical union does not constitute marriage. Unless we follow Dr. Evans in his High Church views of the subject, the literal method must involve any interpreter of the seventh of I Corinthians in a contradiction with the letter of the prohibition of Christ. And neither horns of the dilemma will give him any relief.

We have pointed out these conclusions which seem to be the logical and legitimate results of the shallow methods of reading God's truth. But we submit that Christ could not have meant to make the marriage law an unbreakable bondage to death—an instrument of the most fiendish torture. It was not in the spirit of a statute maker that he proclaimed the high ideal of a perfect and indissoluble union of two human souls, such as the truest marriages always are. It is not for us to whom marriage is the greatest of joys to bind grievous burdens and heavy to be borne on them to whom the legal bond has proved the greatest of misfortunes. We do not propose to give now an exegesis of the words of the Sermon on the Mount, further than to protest with all our hearts against any interpretation that twists these words into a meaning so foreign to the spirit of the Author of that unequaled discourse.

—The best of story-tellers for children is Jacob Abbott. He does not introduce them prematurely to startling plots; his stories are all informed with thought, and all the thought is within the child's reach. In fact, his greatest excellence is that he makes his little readers reasoners on the subjects that he treats. He has educated one generation already, for who of us have not tried experiments or studied the sky with Rollo? Who of us can forget the ethical impression of those old stories? Who of us did not first know Cyrus and Darius and Alexander and Hannibal in Jacob Abbott's red-backed histories. And now Jacob Abbott must be getting old, measured by the receding of our childhood. Ah! reader, if you and me and all of us who owe so much to the pure stream that has flowed from Jacob Abbott's pen, and have never seen him, could only get together and give him a grateful testimonial of some kind, what an army of his pupils there would be. For the old red-backed histories that interested us so much stand yet on our shelves, their coats grown ragged, but their contents enjoyed by the second generation. And here in green and gold and red and gold comes a new series of stories from the same unflagging pen. The *Juno Stories* appear to be in the best vein of the veteran story-teller, and are worthy of a popularity like that of the "Franconia Stories." If we had our way, the writings of Jacob Abbott would lead the Sunday school catalogues. (New York: Dodd & Mead.)

—We, the book-editor, sitting in the office here, on a quiet afternoon, when the editor-in-chief is away and the managing editor is among the green hills of the land of Penn, do bring to remembrance that old and excellent lyric which says

"When the cat's away," etc.,

and take from our desk a new book, with this title: *Sanctum Sanctorum, or Proof-Sheets from an Editor's Table*, by Theodore Tilton. If our chief were here to shake his "ambrosial locks" at us in his characteristic manner—not stern, but very conclusive—we should, of course, lay the book aside out of deference to the modesty of him who has to be responsible for what we say. But we have long desired that Mr. Tilton's greatest leaders—struck out in the heat of feeling, full of indignation against wrong, full of contempt of cowardice, full of eloquence and graceful utterance—should be picked up as they float, like ordinary newspaper articles, into forgetfulness, and find a conservator in the art of the book-binder. And so, beginning with his maiden sketch of a visit to Irving, we have here the articles that will best bear reproduction in this shape. Sheldon & Company have bound up thirty-nine of the best of these essays on men and things; and to us, as we read them over again with delight, they ring like orations and sing like poems. They —— but we think we hear a well-known tread upon the stairs.

—Of the juvenile books that have come into our hands this week, we know of none so sweet and touching as *Alone in London*. (American Tract Society, New York). *The Three Rules: The Iron Rule, The Rule of Self, and the Golden Rule* is the title of one book; and, like most books that put their morals on the title-page, is weak and trashy. (J. P. Skelly & Co., Philadelphia.) *The Band of Six* is a stout 18mo, a poor story, full of weak preachment. (American Tract Society, New York.) *The Two Sisters*, by Lady Herbert, is intended to explain and illustrate the work of the Catholic Houses of the Good Shepherd among fallen women. (Patrick Donahoe, Boston.) *Roger's Apprenticeship*, by Emma Marshall, is an English reprint, describing the temptations of an English boy who was apprenticed to a merchant. We wish the publishers (Carter & Brothers) could find American writers who could treat the trials of an American boy half so well. *Katie's Work and Consideration* are good books, by the same author and publisher. *Flowerets*, also from Carters's press, is by the ever-popular Joanna H. Matthews; but why did a house of such excellent taste in general put in a sensational frontispiece? Surely, that girl with her hair in such a blaze can have nothing but baked brains hereafter.

—It is the best evidence in the world that George Sand is coming to be popular in this country that we have two editions of her works now in progress. Messrs. Roberts Brothers, who recently added to their choice catalogue "Mauprat," now give us the second volume of their edition in *Antonia*, rendered by Virginia Vaughan, with two excellent critiques on George Sand appended—the one by Margaret J. M. Sweat, and the other by Justin McCarthy. Indeed, the best antidote to that which is really pernicious in George Sand is Mr. McCarthy's admirable and impartial treatment of her in this review; and it is a remarkable indication of candor and fair-dealing with the public on the part of the publishers that they have sent it out with their edition. Peterson gives us, on poor paper and in indifferent type, *Consuelo*, in one bulky volume, translated by Fayette Robinson.

—Ezra C. Seaman, a counselor-at-law in the city of Ann Arbor, has written a work on *The American System of Government*. With a general conviction (not uncommon to elderly men of Mr. Seaman's caliber) that something is going wrong, that things are getting worse, and that he is the man to right them, he discusses in a manner sufficiently indifferent the great fundamental questions of government. We turned naturally to his chapters on Female Suffrage, in hope of finding, at least, a moderately strong statement of the argument against it; but find only the threadbare and illogical objections of a mediocre lawyer—such as, "The husband is the legal representative of the wife, made so by her own free choice, in accordance with the laws of Nature." (Scribner & Co.)

—The *Overland Monthly* for June, which did not accomplish its long journey in time to be noticed alongside its Eastern competitors, comes to us, as always, a source of surprise. It is not a whit behind its contemporaries in interest and ability, and has a freshness all its own. "The Failure at Fort Fisher," by Gen. John Ames, and several other good articles, might have appeared anywhere; but "Gold and Gold Mining," "A Winter Night's Ride in the Sierra," "Western Frontier Life," "The Chinese as Agriculturists," and we do not know how many others, are of California. Above all, Fr. Bret Harte's humorous poem, "Dow's Flat," could have grown in no other atmosphere, with its present flavor. Like the other monthlies, this speaks out in the same clear condemnation of the verdict and proceedings of the Macfarland trial.

—Fascicle LV of the *Acta* of the Holy See (Kelly, Piet & Co., Baltimore) contains some further official account of the proceedings of the Vatican Council, a decision annulling a compulsory marriage, and especially the mandatory letters from the Pope written March 23d, and giving Chaldean ecclesiastics stringent orders in reference to their adoption of Roman rites. The Congregation of the Index forbids all Catholics to read in any language "The Pope and the Council" by Janus, or Frohschammer's "Right of Private Judgment," or Stefanoni's "Critical History of Superstition."

—A pamphlet on *Spontaneous Generation*, by Herbert Spencer, is a reply to criticisms made in the *North American Review*, by Mr. F. E. Abbot. The substance of this valuable contribution to biology is that Mr. Spencer accepts a doctrine of evolution of life from unorganized matter; but ridicules the notion that any such specialized forms of life could have been spontaneously produced in solutions of hay or in beef-tea, as the ordinary notion of spontaneous generation assumes.

—A really comfortable house is a means of grace to its occupants; and, therefore, we are glad to receive from Geo. W. Colby, of Waterbury, Vt., his designs, descriptions, and stereoscopic views of what he calls a model house. There is more novelty and apparent homely good sense about his plans and suggestions than in any design that we have seen, and those who contemplate building will do well to communicate with him.

—One of the most valuable of Scribner's "Illustrated Library of Wonders" is the last volume issued, *Wonders of Architecture*, in which Celtic monuments, Pelasgic and Etruscan monuments, Egyptian, Asiatic, Greek, Roman, Byzantine, Oriental, Central American, Gothic, Italian, French, and English architecture are all described in their greatest specimens. The book is profusely illustrated. (C. Scribner & Co.)

—*The North British Review* has no article of more than ordinary mark. The endless question of Shakespearian Authorship is treated again, the equally endless one of Will and Freewill, and the interminable historical discussions that cluster about Godwin and Harold come in also for a new hearing. There is a good article on "Jane Austen"; but the great value of the *Review* is in its sixty book-notices.

—*The Last Command* is a dainty little volume on the Holy Communion, by the author of "Ministering Children" (Carters), and we notice it to say that we dislike exceedingly any treatment of the Lord's Supper that represents it as something to which one is to whip himself by the lash of conscience. If not a spontaneous act of love, it loses its value. Christ never *commanded* it.

—James Kent Stone, late president of Kenyon College, etc., has heeded the solemn invitations of the Roman Pontiff, and has sought rest in the bosom of "Holy Mother." In a neat duodecimo volume, issued by the Catholic Publication Society, he gives us the reasons for his change. The work is called *The Invitation Heeded*.

—Our readers who wish to know just whom the Pope has lately anathematized, can receive from Kelly, Piet & Co. the official *Censura Lata Sententia*. Apostates, Schismatics, Masons, Fenians, and sequestrators of ecclesiastical property, duellists, abortionists, and other bad characters are excommunicated in Church Latin.

—*The Library of Education* is a series of compact and valuable 18mo pamphlets; and Vol. VI. contains three lectures by Rev. A. D. Mayo in favor and three by Rev. Thos. Vickers against the compulsory reading of the Bible in public schools. (Schermerhorn & Co.)

—In *Romanism* we have a pamphlet written nearly two years ago by Dr. Hiram Mattison, and just published by Carleton & Lanahan. It gives the facts then accessible to the writer on the condition of Romanism in various parts of the world, and especially in this country.

—Dr. Schliefferdecker has written a pamphlet, *Horrors of Vaccination*, proving, as well as he can, that vaccination is the cause of the prevalence of croup, cholera, consumption, and nearly every other disease. The American News Company have the *Horrors*.

—*The Caged Lion*, by Charlotte M. Yonge, the author of the "Heir of Redclyffe," is another imitation of Scott on his own ground. Its chief attraction appears to be the never-failing popular interest

JUNE 9, 1870.

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Farm and Garden.

RHUBARB.

RHUBARB cannot be grown unless the ground is very rich. We sometimes think it costs too much, and the costly manure used does not give profit enough in the yield of the stalks. It is useless to attempt its cultivation on land already poor, and then manure enough to be the highest point. The soil must already be in good condition. *The Western Rural* states as follows:

"Great improvements have been effected in the size and quality of rhubarb during the last thirty years. The first remarkable one was made by Mr. Myatt, of Deptford, England, and wherever rhubarb is cultivated for culinary purposes 'Myatt's Victoria' is known and highly esteemed, being of immense size, good flavor, and great productiveness. It has some imperfections—such as a thick skin, a superabundance of acid, and it is somewhat later than other varieties.

"Mr. Charles Downing, of Newburg, originated a variety, called 'Downing's Colossal,' which is an improvement on the 'Victoria,' being fully equal to that variety in size, less acid, and possessing a superior flavor. Mr. Myatt succeeded in producing a variety which surpasses both the 'Victoria' and the 'Colossal.' This he named the 'Linnæus,' which is now very much cultivated by market-gardeners and all persons who require a heavy crop combined with an excellent quality of vegetable. The skin of the 'Linnæus' is so thin that it is unnecessary to remove it in cooking, and this in itself is an important advantage.

"Great damage is sometimes done to the roots of rhubarb by the careless manner in which the stalks are pulled for market or domestic use. In taking off a stalk roughly, a considerable part of the crown is sometimes fractured, or removed altogether. A careful person should always be employed to gather the leaf from side to side, and pulling gradually, it will come away without injuring the crown. It is a very injurious practice to continue pulling off the leaves as fast as they appear, for by so doing the roots are prevented from extending and laying up a store of ingredients for the future season. A sufficient number of plants should be provided to admit of letting some of them have rest while others are being used. If this is not done, strong, healthy plants cannot be grown.

"In young orchards, which have been properly deepened and manured for the reception of fruit trees, rhubarb may be grown for several years without any damage to the trees. The large leaves keep the ground cool, and prevent the growth of grass and troublesome weeds, and shade the lower part of the trunks and the roots of the trees from the rays of the sun. The annual mulch of manure which is applied to the rhubarb in the fall is of considerable protection to the roots of the trees during winter, and they get a share of its enriching ingredients when vegetation commences in spring. The buds or crowns of the rhubarb are protected in winter by the fallen foliage of the fruit trees, which is much better adapted for covering them than barnyard dung or compost, as heavy manure of any kind placed immediately over the buds is apt to scald them."

PLANTING FRUIT TREES.

One of the great comforts of a home is the fruit grown on every homestead. We hear of persons almost everywhere mourning the want of fruit, particularly in this section of country and many other places, as if there was no remedy. But how came the East and North so supplied with it? Did the trees grow of their own accord? Verily, nay; but those who went before us labored to secure fruit for themselves and their posterity. Our orchards are shamefully neglected. We have a fertile virgin soil; well adapted to the hardier kinds of fruit, such as apples, pears, plums, and cherries. But to have them speedily we must plant them speedily—reflect and go to work. We need not wait till we can plant out a large orchard, but get a few trees, if no more, and set them out with great care—for time spent in planting a tree well is not lost; and the next year get a few more; and so on year after year, as each is able. There are many reasons why we should begin at once. Let not next spring pass without a large addition to the fruit trees—everywhere possible—on every farm, lawn, or yard. Who plants an apple-tree makes provision against life's rainy days, against loss of health, misfortune in business, and old age; also, you will keep the doctor away from your children and yourself. The planted fruit tree will be a beautiful minister to its owner's profit, improvement, health, and happiness. It will stand scathed over the dwelling through winters of adversity when, summer friends have fled. While its master is sleeping, the tree will be growing. It will be industrious for him through all seasons, converting air and earth and water into shadow for his footsteps, perfume for his parlor, food for his table, fuel for his hearth, and timber for his use. It will serve him contentedly through life, and minister to his wants when its life is ended.

Great care is needed in selecting. Many kinds that flourish well in other places perish here, exposed to our severe climate. Select the hardier kinds from nurseries located as far north as you can get them. Get good fruit, though you get but a few trees; set them with care, and use proper efforts to have them protected from cattle, rats, mice, and rabbits, and you may speedily have your bin of apples for yourself and your friends.—*Cor. Country Gentleman.*

FLOWERING SHRUBS.

A SELECTION may be made from these that will give flowers nearly all the season. Among *Weigelias* what a diversity of color—pure white, deep and light rose, and almost purple! *Deutzias*, greatly improved by the introduction of several new varieties, some producing flowers equal to any of the high-priced greenhouse plants. *Spiræas*, or *Lilacs*, as they are more commonly call, what a host of these now to select from! A catalogue before us describes no less than thirty-five kinds, embracing every variety of color, from pure white to deep purple, and extending over a long period of flowering. We will omit several very handsome things in the way of these, and come along to the *Spiræas*, now almost an endless variety, and greatly improved by the introduction of many new ones. These begin to flower early in the season and are generally the last to leave us in the Fall. They embrace almost every shade of color and a great variety of form. All are very beautiful, and ought to be in every garden, no matter how large or small. They grow in almost any soil and need but little care and attention. We might continue to enumerate many more of this class of shrubs, but for many of our readers we may have enough. Those who have plenty of room to plant, and means to obtain them, will find an endless variety in any respectable nurseryman's catalogue.

We are not penning these few lines for any professional man. They are for our farmer readers—for those who live far away from where these things are to be had in abundance—simply as a few suggestions to help them, as it were, to fix up and beautify their homes and make them more attractive. Many have but little idea how much a few flowers and flowering shrubs will do for their homes. In passing along the highway it is easy to point out the ones of taste, for we know his home you will see fruits and flowers in abundance.—*T. B. J., Experimental Farm Journal.*

MUCK.

A CORRESPONDENT of *The New England Farmer*, having made muck a hobby, and suffered considerable ridicule therefor from his neighbors, sums up his experience as follows:

"In the fall I drew fifty loads into the barnyard, covering it all over to the depth of four or five inches; and, as it was very dry when put in there, it absorbed a vast amount of the liquid manure, and in the spring it was thoroughly mixed with the manure, except that from the stables, which was thrown under a shed. This was spread on corn-land, side by side with the clear manure; and the crop from the compost was fully equal to the other. I think the manure produced a little larger growth of stalk, and the compost a little the most grain. I have never tried composting muck with lime or ashes, having always applied it clear or composted it with wood-manure.

"Before I commenced using muck, I made from seventy-five to one hundred loads of manure. Now, with the same stock, I make from four to five hundred loads yearly, and have about five times as much grain and hay from the same land.

"Do you wonder that I have muck on the brain? In the course of my experience, I have come to the conclusion that on any land that is dry enough not to need underdraining muck applied in any shape is equally as good as barnyard manure; although when applied clear its effect is not as quick as that of manure, but is more lasting. When composted with my plan, I think it is better than clear manure, as it is not quite so stimulating, but more lasting in its effect, producing rather less straw but more and heavier grain."

THINNING OUT FRUIT.

THE overabundant bloom and prospect of fruit this year will make many hearts rejoice, but will lead many to neglect their trees. At no time will they need greater attention and care than now. If allowed to overbear this year, the chances are that the tree will suffer an injury and overstrain, that will last for years ahead. The opportunity is favorable *now* to save them by *frequent thinning*. Go through the orchard, thin out one-half of all the fruit; or say one-third at first and the balance afterward. The tree, thus relieved of an immense number of small specimens, demanding sustenance, will now concentrate it all upon the remaining fruit, causing it to attain an unusual size, flavor, and handsome appearance. Such fruit will always sell handsomely and readily, while a vast mass of mediocre fruit often is passed by without a purchaser. To many it seems paradoxical to cut off one-half of a fruit crop in order to realize a greater profit; but it has been proved so often to our own satisfaction that we practice it now as constantly as we cultivate the ground. *Now is the time*, in June and July, to carry out this plan; and every week the good orchardist will visit his trees and clip off the superfluous or inferior fruit.

LIME AND SALT ON ORCHARDS.

WM. D. SHIPMAN, of Hartford, Conn., has had great success with the use of oyster-shell lime with salt about apple and pear trees. A liberal dressing was given to the garden-plot in which the trees stand early in the spring, and spaded in. (About one, a Winter Nellis pear tree, it was omitted; and the result is, not half the size of the same kind on the other trees.) The crop of fruit is large and of the most excellent quality from all the trees thus treated. The fruit on one or two trees last year was so small and gnarly that they were destined for fire-wood; but this year those trees produced fruit large, fair, delicious, and abundant. In relation to this application Mr. Shipman says, if he were to make the same again, he would do it just before throwing his garden into ridges in the fall. He thinks applied in the autumn the lime, owing to the freezing of the soil, would be less exposed to air and water and the various causes which destroy its quick or caustic character, and hence its period of action upon the soil would be prolonged.

EXTENSIVE FARMING.

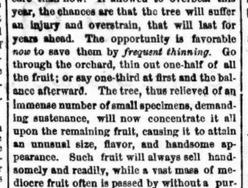
THE large farm of 25,000 acres in Champaign County, Ill., formerly belonging to M. L. Sullivant, but recently purchased by J. T. Alexander, requires, according to the *Prairie Farmer*, for such part as is under cultivation, a laboring force of 160 able-bodied men, divided into six departments, with a foreman to each squad of eighteen or twenty men. The central superintendent gives directions by means of signal flags. The teams are 120 yoke of oxen and 100 horses and mules. It is intended to have 8,000 or 10,000 head of cattle, so arranged that one man can oversee about 1,000 head. The receipts this year are estimated at $380,000, leaving a net of $300,000. The cattle on the farm are valued at $280,000.

VERBENA PLANTATION.—The *New England Homestead* says that Dexter Snow, of Chicopee, Mass., has been cultivating verbenas for fourteen years, and mentions one bed, of but an acre in extent that has a wonderful number of varieties, of colors surpassingly beautiful.

AGRICULTURAL.

RAMSDELL NORWAY OATS.
Depot 99 Maiden Lane, New York.

The Clipper Mowers and Reapers.



The great field trials at Sedalia, Mo., and at Xenia, Ohio, in the summer of 1869—where the Clipper met some forty competitors, including all the leading machines built, and was awarded the First Premium and Gold Medal—prove that the proprietors have been able to *sustain, in the field, their claims of superiority for the Clipper Machine* over all others.

Its EXTRAORDINARY LIGHTNESS of draught has cast the third of the labor off the team. The adjustability of the finger-bar to cut high or low, without stopping the team, is worth $25 on any machine. It is the only Mower that has the true center draught, in accordance with correct mechanical principles. In short, it is the lightest, the most durable, the least complicated, the most perfectly constructed, the most symmetrical in design of any machine of its class. Farmers, the Clipper is the **Horses' Friend,** and you cannot afford to ignore their welfare. Send for pamphlet. Investitate; see or write to some one who has the Clipper. See the machine yourself before you buy any other.

THE CLIPPER MOWER AND REAPER CO.,
P. O. Box 6173. 154 Chambers st., New York.

BUY THE BEST!

STYLES, SIZES & PRICES TO SUIT ALL FARMERS
Descriptive Circulars Forwarded by Mail.

VINEGAR HOW MADE FROM CIDER, WINE, MOLASSES, OR SORGHUM, in ten hours, without using drugs.
For circulars, address F. I. SAGE, Vinegar Maker, Cromwell, Conn.

BELLS.

TROY BELLS.
Old Established Troy Bell Foundry,
TROY, N. Y.—A large assortment of Church, Academy, Fire Alarm, and other Bells, constantly on hand and made to order. Made of genuine Bell Metal (Copper and Tin). Hung with Rotary Mountings, the best and most durable style used. Warranted SATISFACTORY. Large Illustrated Catalogue sent free upon application to
JONES & CO., TROY, N. Y.

BELLS, STEEL COMPOSITION,
for Churches, Schools, etc.
BLYMYER, NORTON & CO., Manuf'rs, Cincinnati, O.
These celebrated Bells (our Cast Iron or "Amazon") rival in purity and volume of tone those of copper and tin, are more durable, and cost only *one-third* as much. ☞ Send for Descriptive Circular.

FURNITURE, CARPETING, ETC.

AN ENTIRE NEW STOCK
OF
FURNITURE.
Degraaf & Taylor,
having opened a Branch Store expressly for the sale of *Fine Furniture*, Bedding, Cornices, and Mirrors, a
81 Fourth Avenue,
First block above Stewart's,
will keep at all times on hand Parlor Furniture of new and elegant designs.
Dining-Room Furniture, consisting of Buffets, Extension Tables, with a great variety of Upholstered and Cane Dining Chairs.
Bedroom Furniture in Walnut, Rosewood, Tulip, and Maple. Prices from $50 to $1,000 per set.
Mattresses of our own manufacture, guaranteed pure.
Private houses furnished throughout with *Mirrors*, Cornices, and Lambrequins.
To the Public.
Don't allow any interested party to humbug you with the idea that their goods are superior. Call and see for yourselves. Every article guaranteed.

T. BROOKS & Co.,
Furniture and Upholstery Warehouse,
Nos. 127 AND 129 FULTON ST.,
(Corner Sands street). BROOKLYN.
We use none but the best seasoned Wood, and the finest materials. Our Patterns are new and elegant in design, and our Workmanship unsurpassed.
CURTAINS IN EVERY STYLE.
PURE HAIR MATTRESSES AND SPRING UNDERBEDS.
Goods delivered in New York free of charge; also on ferry to any part of the country.

FURNITURE
AT REDUCED PRICES.
A large assortment of new styles Parlor, Library, Chamber, and Dining Suits. Also Cottage Setts in all Colors.
Just out, the NEW SOFA-BED, combining a SOFA and SPRING BED.
HAIR MATTRESSES AND BEDDING.
Wm. H. LEE,
No. 199 Fulton Street,
Between Broadway and Greenwich street, and
277 Canal Street,
One door East from Broadway, N. Y.

Bedding! Bedding!
AT SCHENCK & RYON'S BEDDING WARE HOUSE can be found, WHOLESALE and RETAIL, the largest and best-assorted stock of
FEATHER-BEDS, BOLSTERS, PILLOWS, FINE DOWN,
American Live Geese, Russian, and German FEATHERS,
White, Black, and Gray Hair, Husk, Moss, Sea Grass, Straw MATTRESSES and PALLIASSES,
BLANKETS, COMFORTERS, COUNTERPANES, MARSEILLES and LANCASTER QUILTS,
Linen and Cotton SHEETS and PILLOW-SLIPS, Plain, Ruffled, and Embroidered to order.
Canvas Bottoms and Fin CUPS, Spring MATTRESSES, etc. Real Laces, Towels, Napkins, Doylies, Tickings, and Burlaps in every style and quality.
STEAMBOATS, HOTELS, and PRIVATE DWELLINGS furnished at short notice and at reasonable prices, of the best materials and workmanship.
MATTRESSES RE-MADE, and TICKS CLEANED
☞ Prompt attention and satisfaction guaranteed.
SCHENCK & RYON,
263 Canal, cor. of Mulberry st., N. Y.

FURNITURE.
E. W. HUTCHINGS & SON,
99 and 101 Fourth Avenue,
Formerly 475 Broadway,
Manufacturers of RICH DECORATIVE and PLAIN FURNITURE, UPHOLSTERY, and DECORATIONS. One of the largest assortments in the city. Designs furnished and estimates given.

Frost, Black & Co.,
WHOLESALE AND RETAIL
Dealers in and Manufacturers of First Class
FURNITURE
OF EVERY VARIETY,
No. 69 Bowery, near Canal street, New York.
STEAMBOATS, HOTELS, AND PUBLIC BUILDINGS
Furnished at the Shortest Notice.
All goods purchased of our house guaranteed as represented.
R. W. FROST. JAMES BLACK. GEO. SNYDER.

SYPHER & CO.,
(SUCCESSORS TO D. MARLET.)
No. 557 Broadway, New York,
DEALERS IN
MODERN & ANTIQUE FURNITURE,
BRONZES,
CHINA, and ARTICLES of VERTU.
Established 1826.

BEDDING!
JOHN H. WILCOX & CO., NO. 59 Fourth avenue, opposite Stewart's upper store, importers S. A. Horse Hair, manufacturers and dealers, wholesale and retail, in Hair, Feathers, Moss, Husk, Sponge, Eureka Mattresses, Spring Beds, and Bedding. Feathers washed and purified by Bond & Sheldon's patent process, Live Steam. Old Feathers renovated by steam, and relieved of disagreeable odor.
JOHN H. WILCOX, formerly of Meiten & Wilcox.

W. A. WILLARD & CO.,
LOOKING GLASSES,
177 CANAL STREET,
Second Block west of the Bowery. NEW YORK.

DEGRAAF & TAYLOR,
FURNITURE,
CARPETS and MATTRESSES,
Wholesale & Retail.
MANUFACTORY AND WAREROOMS
87 and 89 Bowery, 65 Christie St., and 130 and 132 Hester St.,
NEW YORK.
CONNECTED UNDER ONE ROOF.
We have on hand the largest stock of entirely new patterns and designs for furnishing Houses throughout ever offered by one house in the city, and at a great deduction in price.

PRICES DEFY COMPETITION.
Second and Third Avenue cars pass our stores.
ENTRANCE 87 and 89 BOWERY,
New York.

INSURANCE.

PHŒNIX
Mutual Life Ins. Co.,
HARTFORD, CONN.

ASSETS, securely invested.....$5,051,970 70
SURPLUS, free of all liabilities, 1,868,804 50
Ratio of Assets to Liabilities larger than that of any other Company of equal age, being
158 of Assets to every 100 of Liabilities.
DIVIDENDS paid to Policyholders.....$539,466 18
INCOME in 1869.....$2,423,979 00
Since the commencement of its business the Company issued policies upon more than
43,000 LIVES!
And it has paid in losses nearly
One and a Quarter Million Dollars
to the families of those who have deceased while members of the Company.
The progress of the Company for the last Five Years has been as follows:

	Assets at end of year.	Surplus at end of year.
1865	$802,294.71	$481,511.41
1866	1,651,311.80	993,917.31
1867	2,316,244.99	819,315.23
1868	3,661,764.35	1,332,159.68
1869	5,051,970.50	1,868,804.50

Within the past five years its Assets have increased more than **Four and a Half Million Dollars,** notwithstanding over **Half a Million Dollars** have been returned to Policyholders in Dividends, and over **Three-Quarters of a Million Dollars** paid for losses by death during that period.
As evidence of the special care taken by the Company in the selection of risks, it may be mentioned that *the total losses paid on the basis of risk is smaller than that of any other Company of equal size.*
TABLE OF COMPARISONS OF THE BUSINESS OF THE YEARS 1867, 1868, and 1869.

Number of policies issued in 1867	5,611
" " 1868	5,299
Increase of 1868 over 1867	5,623
Increase of 1868 over 1867, 42 per cent.	
Amount insured in 1867	$1,170,060 28
" " 1868	1,000,863.54
" " 1869	2,4.2,970.00
Increase of 1869 over 1867, 64 per cent.	
" " 1868 " 1867, 106 "	

E. FESSENDEN, President.
J. F. BURNS, Secretary.
A. C. GOODMAN, Gen'l Agent, 133 Broadway, N. Y.
Agents in every city and important town in the United States.

COLUMBIA FIRE INSURANCE COMPANY
Office No. 161 Broadway, N. Y.
JANUARY 1st, 1870.

CASH CAPITAL	$600,000 00
SURPLUS	165,781 16
CAPITAL AND SURPLUS, Jan. 1st, 1870	$765,781 16

ALFRED DOUGLAS, President.
ED. E. BATTERLEE, Assistant Secretary.

MERCHANTS LIFE INSURANCE COMPANY OF NEW YORK.
Agents wanted in every County to act in direct connection with the Home Office. Address
A. D. HOLLY, Secretary,
P. O. BOX 6790, N. Y. CITY.

INCORPORATED 1851.
BERKSHIRE LIFE INSURANCE CO. OF PITTSFIELD, MASS.
THOS. F. PLUNKETT, President.
JAMES FRANCIS, Vice-President.
BENJ. CHICKERING, Secretary and Treasurer.
JACOB L. GREENE, Assistant Secretary.
Nonforfeiture Secured by State Law.
Annual Dividends.

Agents Wanted.
ADDRESS BOX 6088,
New York Post-office.

TRAVELERS INSURANCE COMPANY of Hartford, Conn., Cash Assets $1,200,000, grants the LIFE and ACCIDENT Insurance on favorable terms. It has paid over One Million Dollars in benefits to Policy Holders.

THE
MUTUAL BENEFIT
LIFE INSURANCE CO.
NEWARK, N. J.
Organized in 1845.

LOSSES PAID ON LIVES OF DECEASED MEMBERS, $8,261,615
DIVIDENDS OF RETURN PREMIUMS DECLARED, $11,189,389
ASSETS SUBJECT TO ALL LIABILITIES JAN. 1, 1870, $19,345,610
NUMBER OF MEMBERS, 40,000;
AMOUNT INSURED.....130,000,000
The usual Dividends paid in 1870, and Two ordered paid in 1871.
The above Statement is presented by the Directors as the result of twenty-five years' business.
Conducted with prudence, nothing has been lost on investments.
Managed with economy, the expenses have always been small, the Dividends always large, declared annually, and paid when due.
Neither Directors or Officers are allowed commission on business or loans, and none have acquired wealth in the Company's service.
Intending hereafter, as heretofore, to act as faithful Trustees for the members, the Directors offer the benefits of this Mutual Life Association to all of sound health who desire to insure their lives, on the most favorable terms.
Reports, Tables, and other information on the subject furnished gratis at the office of the Company or any of its Agencies.
DIRECTORS:
LEWIS C. GROVER, JOHN R. WEEKS,
HENRY McFARLAN, NEHEMIAH PERRY,
CHARLES S. MACKNET, JOSIAH O. LOW,
A. S. SNELLING, JOSEPH A. HALSEY,
RANDALL B. GREENE, H. N. CONGAR,
I. H. FROTHINGHAM, OSCAR L. BALDWIN.
LEWIS C. GROVER, PRESIDENT.
H. N. CONGAR, Vice-President.
EDWARD A. STRONG, Secretary.
BENJAMIN C. MILLER, Treasurer.
AMZI DODD, Mathematician.
SAMUEL H. LLOYD, STATES AGENT.
Eastern District of New York,
137 BROADWAY, N. Y.

The EQUITABLE LIFE ASSURANCE SOCIETY
OF THE UNITED STATES.
No. 120 BROADWAY, N. Y.
Assets, - - $12,000,000.
Income, - - - $6,500,000.
This Society presents all the cash advantages to policyholders which can with safety and PERFECT SECURITY be conceded by any Life Insurance Company.
Its means are ample, and its investments are confined by law and its Charter to the most solid and reliable securities.
It is PURELY MUTUAL in principle, all its profits being annually divided among policyholders, and may be used to reduce the second and subsequent premiums or to the increase of the policy.
Especial attention is directed to
THE TONTINE DIVIDEND PLAN
of applying profits introduced by this Society, which, it is believed, will result in greater returns to policyholders than have ever before been made by any Life Insurance Company in the world. Pamphlets, fully explaining the Tontine System of Dividends, may be had by mail or at the office of the Society.
The Society is prompt in the payment of all losses, and its liberality to its members in every respect is limited only by prudence and perfect safety.
Its transactions are in Cash only—neither receiving nor paying notes or premiums or losses.
The rank of "The Equitable" among all American companies is to new business done since its organization standing

In 1860 it was the	**NINTH.**
In 1861, the	**EIGHTH,**
In 1862 and 1863, the	**SEVENTH.**
In 1864 and 1865, the	**SIXTH.**
In 1866, the	**FOURTH.**
In 1867, the	**THIRD.**
In 1868, the	**SECOND.**
In 1869, the	**FIRST.**

"This Corporation (The Equitable Life Assurance Society of the United States) can be said to have and distinguish the commencement of the recent astounding progress in the business of Life Insurance."—Hon. WILLIAM BARNES, *Superintendents of the New York Ins. Department—Report, 1868.*

WILLIAM C. ALEXANDER, President.
HENRY B. HYDE, Vice-President.
GEORGE W. PHILLIPS, Actuary.
JAMES W. ALEXANDER, Secretary.
EDWARD W. LAMBERT, M. D., } Medical
ALFRED LAMBERT, M. D. } Examiners.

HOME
Insurance Company
OF NEW YORK,
Office, No. 135 Broadway.
Cash Capital - $2,000,000 00
Assets Jan'y 1, 1870 - - 4,516,368 46
Liabilities - - - - - - 120,387 83
ABSTRACT OF THE THIRTY-THIRD SEMI-ANNUAL STATEMENT,
Showing the condition of the Company on the 1st day of January, 1870.
ASSETS

Cash, Balance in Bank	$239,156 13
Bonds and Mortgages, being first lien on Real Estate	1,460,915 00
Loans on Stocks, payable on demand	468,275 00
United States Stocks (market value)	1,482,375 75
State, Municipal, and Bank Stocks and Bonds (market value)	666,420 00
Other Property, Miscellaneous Items	198,806 56
Total	$4,516,368 46

CHAS. J. MARTIN, President.
A. F. WILLMARTH, Vice-Pres't.
D. A. HEALD, 2d Vice-Pres't.
J. H. WASHBURN, Secretary.
GEO. M. LYON, Assistant Secretary.
T. B. GREENE, 2d Assistant Secretary.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.
144 and 146 BROADWAY.
F. S. WINSTON, President.
ASSETS, OVER $37,000,000 CASH.
INVESTED IN LOANS ON BOND AND MORTGAGE OR UNITED STATES STOCKS.
RICHARD A. McCURDY, Vice-Pres't.
JOHN M. STUART, Secretary.
F. SCHROEDER, Ass't Secretary.
SHEPPARD HOMANS, Actuary.
LEWIS C. LAWTON, Ass't Actuary.

METROPOLITAN INSURANCE COMPANY,
No. 108 Broadway, N. Y
Capital, $300,000
Insures Fire Risks
AT CUSTOMARY RATES.
R. M. C. GRAHAM, President.
W. S. NEWELL, Secretary.
SAMUEL J. YOUNG, Assistant Secretary.

THE EXCELSIOR LIFE INSURANCE COMPANY.
63 WILLIAM ST. NEW YORK.
Policy Holders Participate in Profits.
POLICIES NON-FORFEITING and Convertible into Annuities.
SAMUEL T. HOWARD, President. F. A. PLATT, Vice-President.
SIDNEY WARD, Secretary. CHAS. N. MORGAN, Actuary.
ELLIOTT F. SHEPARD, Counsel. EDMUND FOWLER, M.D., Medical Examiner.

GUARDIAN
Mutual Life Insurance Co.
OF NEW YORK.
No. 251 Broadway.
Assets, rapidly increasing,
$1,500,000.
ALL APPROVED FORMS OF POLICIES ISSUED. LIBERAL MODES FOR THE PAYMENT OF PREMIUMS. ALL POLICIES NON-FORFEITABLE BY THEIR TERMS.
The Entire Profits of the Company Divided Equitably among the Insured.

HARRISON SAFETY BOILER.
FIRST MEDAL, LONDON, 1862.
FIRST MEDAL, AMERICAN INSTITUTE, 1869.
Safety, Economy of Fuel, and Economy of Space.
400 Horse-Power at A. T. Stewart's.
427 Horse-Power at the Jersey City Sugar Refinery.
Over 1,000 Boilers in Use.
Harrison Boiler Works, Philadelphia.
J. A. COLEMAN, Agent,
New York, 110 Broadway,
Boston, 139 Federal Street.

TARRANT'S SELTZER APERIENT
THE KING OF THE BODY
is the brain; the stomach its main support; the nerves its messengers; the bowels, the kidneys, and the pores its safeguards. Indigestion creates a violent revolt among these attaches of the regal organ; and to bring them back to their duty there is nothing like the regulator, purifying, invigorating, cooling operation of TARRANT'S EFFERVESCENT SELTZER APERIENT. It prevates the system and restores to health both the body and the mind.
SOLD BY ALL DRUGGISTS.

Schuyler, Hartley & Graham,
Nos. 22 JOHN St. and 19 MAIDEN LANE,
IMPORTERS OF
CLOCKS, BRONZES & JEWELRY.

THE
MERIDEN BRITANNIA CO.
199 Broadway, N. Y.,
Sole Proprietors, Manufacturers, and Patentees
OF THE
CELEBRATED
SILVER-PLATED
PORCELAIN-LINED ICE-PITCHERS,
SUPERIOR IN RESPECTS TO ANY OTHERS NOW MANUFACTURED.
THEY HAVE THE UNIVERSAL COMMENDATION OF THE BEST TRADE,
AND ARE ENDORSED BY Dr. S. DANA HAYES, STATE ASSAYER OF MASSACHUSETTS, WHOSE CARTIFICATE ACCOMPANIES EACH PITCHER.
THEY ARE NOT ONLY CLEANER AND LIGHTER, BUT ARE MUCH MORE DURABLE THAN THE METAL-LINED PITCHERS.
IN ADDITION TO OUR UNEQUALED VARIETY OF FINE NICKEL AND WHITE METAL ELECTRO-PLATED TABLE WARE, WE NOW OFFER AN ENTIRELY NEW LINE OF SILVER PLATED
PERSIAN, ROMAN, AND GOTHIC PATTERNS
OF
FORKS AND SPOONS,
WHICH FOR BEAUTY, OF DESIGN AND FINISH CANNOT BE EXCELLED.
BEING EXTRA HEAVILY PLATED BY OUR NEW PATENT PROCESS, WHICH DEPOSITS THE SILVER ANY REQUISITE THICKNESS ON THE PARTS MOST *EXPOSED TO WEAR.*
THEY ARE UNEQUALED FOR DURABILITY BY ANY NOW IN THE MARKET MADE BY THE OLD PROCESS.
ALL SPOONS AND FORKS PLATED BY THIS IMPROVED METHOD ARE STAMPED
1847----ROGERS BROS.----XII.
AND OUR TRADE-MARK, AS BELOW,
Trade Mark for ELECTRO PLATE / Trade Mark for ELECTRO PLATE
White Metal. Nickel Silver.
Warehouse and Salesroom,
No. 199 Broadway,
AND AT THE MANUFACTORIES,
West Meriden, Connecticut.

BANKING HOUSE
OF
Luther Kountze,
52 WALL STREET, New York.
FOUR PER CENT. INTEREST allowed on DEPOSITS.
COLLECTIONS made throughout the United States and Territories, the British Provinces, and Europe.
ORDERS for the PURCHASE or SALE of GOLD.
GOVERNMENT BONDS and other SECURITIES executed for the usual commission.
CITY, STATE and RAILROAD LOANS negotiated.

Reed & Barton
MANUFACTURERS OF THE
PATENT SEAMLESS-LINED
ICE PITCHER,
which, after a careful test by Dr. Hayes, State Assayer of Massachusetts, was approved by him as preserving water perfectly pure.
Also are manufacturers of
ELECTRO-PLATED TABLE WARE
of every description.
Factories established at Taunton, Mass., in 1824.
Salesroom at Factory and
NO. 3 MAIDEN LANE, NEW YORK.

SCHARF PATENT PAVEMENT.
Office, 243 BROADWAY, N. Y.
This improved Asphaltic Concrete Pavement has been abundantly tested, and the Company have no hesitation in assuring the public that it is the nearest perfection of anything yet invented, in all particulars, for paving *Streets, Roads, Prices, Walks, Yards,* or *Cellars.* It is durable, elastic, pleasant to walk or ride upon, and is not affected by heat or cold, always giving a clean, smooth, dry, elastic, and agreeable road or walk. It will not wash, separate, rut, or wear like other pavements, and is entirely impervious to *Frost* or *Water*, and is inodorous. It can be laid in one continuous piece of any shape and on any grade, and (what is peculiar to *this* Concrete, and very important to the public) it is ready for immediate use on completion.
It has been in use for several years, and tested in every conceivable manner, and has given universal satisfaction wherever laid; forming, as it does, a finished and durable pavement. It is easily kept in repair.
The walks and drive put down at the Eighth Avenue entrance to the Central Park have been in constant use, giving entire satisfaction to those having them in charge, saving labor and expense on account of their *clean*, smooth, and hard surface.
The Company beg leave to call the attention of the public to a few of the Testimonials received from the Press, and parties using their Patent Pavement, which are annexed hereto; and they most confidently refer to all others who have tried their Pavement, knowing that the universal response will be that this is the best Pavement now in use.

From the New York Herald, August, 1869.
Yesterday the Scharf Pavement was thoroughly tested at Prospect Park. Commissioners and Engineers of the Water Board and others being present. Its elasticity and strength was tested by a weight of seven tons, drawn by eight heavy horses, without any injury or indentation to the surface. It forms a finished, elastic, and durable pavement.

BROOKLYN, April 1st, 1870.
SCHARF PATENT PAVEMENT CO.:
GENTLEMEN.—The sample of your road pavement laid on the drives in Prospect Park last season has been in constant use since it was laid, and has not been affected by either heat or cold, and is in as perfect condition at the present time, with every indication that it will remain so. Very truly yours,
C. C. MARTIN,
Consulting Engineer, Prospect Park.

U. S. MILITARY ACADEMY,
WEST POINT, N. Y., April 15, 1870.
H. M. FENSTON, PRESP. SCHARF PATENT PAVEMENT CO.:
Sir.—Your pavement has stood the test so far so well that I am disposed to try a little more of it. Will you, therefore, inform me at your earliest convenience what you can put it down for per foot? * * * I would like to have the work done in May.
Very respectfully,
Your obedient servant,
D. PITCHFER,
Superintendent M. A.

BROOKLYN, Oct. 23d, 1869.
H. M. FENSTON, PRESP. SCHARF PATENT PAVEMENT CO.:
The piece of your pavement in the entrance-way to our coal-yard was completed September 15th. We commenced using it on the 16th, and have used it constantly to this time, carting several thousand tons of coal over it, all tracking in the same place. After subjecting it to this very severe test, we are much pleased with it. *It is elastic, does not rut, chip, nor disintegrate.*
Yours very truly,
MARSTON & POWERS.

The company is now ready to put down this unequaled pavement wherever required. Full information can be had at the Company's Central Office, No. 243 Broadway.
H. M. FUNSTON, President.

THE
Union Spring Hinge
FOR DOORS AND GATES.
The most effective and best Hinge we have used.
UNION FERRY COMPANY,
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INDIANAPOLIS, BLOOMINGTON, AND WESTERN RAILWAY.
First Mortgage,
CONVERTIBLE, SINKING FUND,
SEVEN PER CENT. GOLD BONDS.
PRINCIPAL AND INTEREST PAYABLE IN GOLD, IN THE CITY OF NEW YORK.
Coupons Payable April and October 1st.
FREE OF GOVERNMENT TAX.
This is an East and West Road, 205 miles in length, running from Indianapolis, Ind., to Pekin, Ill., through many large cities and thriving towns, as well as the richest Agricultural, Manufacturing, and Coal-Mining districts in Indiana and Illinois.
The Road has 26 Depots, located in towns that contain in the aggregate a population of 100,000, thus averaging over 900 inhabitants to every square mile within a radius of a half mile of the track on the whole line, which, with the thickly-populated and rich country adjoining, with a population of over 600,000 within 20 miles of this line, will furnish local trade more than ample to make it a first-class paying road; and, with its numerous and valuable connections, the business will be such as to make it one of the best and most profitable roads in the country.
The whole line is completed except thirty-five miles of the division in Indiana, which is nearly all graded and under contract to be finished in June next; hence 170 miles of the road is now in full operation, and equipped with new first-class rolling stock, consisting of 25 locomotives, 23 passenger coaches, 12 baggage and express cars, and 750 box, stock, and coal cars.
THESE BONDS ARE SECURED BY A FIRST MORTGAGE ON THE RAILWAY, ITS ROLLING STOCK, DEPOTS, WAREHOUSES, MACHINE SHOPS, LANDS, AND THE ENTIRE PROPERTY OF THE COMPANY.
By referring to any map, it is easily seen that this is a Grand Central Trunk Road, through one of the wealthiest and most prosperous regions in the United States, connecting direct with all the principal lines on the East, leading to Boston, New York, Philadelphia, and Baltimore on the Atlantic; and on the West with Quincy, Keokuk, Peoria, Burlington, Rock Island, Davenport, Omaha, and the Pacific. Thus, on the whole, forming the grandest and most favorable connections for through business of any road in America.
And, while this road has such true and valuable connections for through trade, it is entirely independent of same. The local business is certainly more than enough to sustain the road, as a reasonable estimate is enough, to say that it is amid all that is requisite to require it as a real necessity—and substantiate all that is said in its favor—which is fully demonstrated by its present business. The monthly earnings now amount to more than double the interest on its bonds, and it is safe to estimate same at least four times as much immediately on the completion of the road, and with a progressive future equal to any road in this country.
These Bonds may be registered in the name of the owner, if desired, free of expense, and are convertible into Stock of the Company at par, any time, at the option of the holder. Hence the importance of such option as increases their value, as the Stock cannot be increased only by exchanging for a like amount of Bonds.
A prominent and important feature of the Company is the present limited issue of Bonds, to $7,000,000 Stock and $5,000,000 Bonds, on which there can be no change, except by the conversion of the Bonds into Stock; and then the total capital will always remain the same. The proceeds of these Bonds are sold, in trust, with the Farmers' Loan and Trust Company of New York City, to redeem and cancel the Bonds of the Danville, Urbana, Bloomington, and Pekin Railroad Company, now merged into the Indianapolis, Bloomington, and Western Railway. Of the remaining $3,000,000, over $1,500,000 have been sold here and in Europe.
Having carefully examined this road, from time to time, during the past two seasons, with remarkable results in which it is built, with its complete equipments, also being familiar with the wealth and resources of the Country along the line, the worth and responsibility of its Company, and its efficient management and present earnings, we do not hesitate to recommend the Bonds as a first-class security to all seeking investments about which there can be no question. We are authorized to offer them at the present time at a liberal discount. At this low price, without doubt, the loan will be quickly marketed. The certainty that the Government will soon fund the 5-20s into a 4 to 5 per cent. Bond makes it desirable for holders to look for some better paying investment. Thus, by exchanging 5-20s for Indianapolis, Bloomington, and Western Railway Bonds, the present premium will be saved, making a difference of 20 to 25 per cent. on the capital, and better rates of interest.
Bonds delivered at all points free of express charges. All marketable securities received in exchange at best rates.
Turner Brothers,
BANKERS,
NO. 14 NASSAU STREET,
NEW YORK.

Financial & Commercial.

CONGRESS AND THE INCOME TAX.

THE action of the House, in its vote of last week, proposing to reduce the rate of the tax on incomes to three per cent., raising the exemption to $2,000, and thereby lessening the revenue from this source by about one-third, is by no means the thing that the people want, and *will have, too*—if not by this Congress, then by another to be elected. This theory of sugar-coating a pill in order to disguise its bitterness is a sort of congressional pharmacy that may seem very wise in Washington; but we take the liberty of telling the members of Congress that the objections to the income tax are too numerous and too substantial to be canceled by any such shallow quackery. The thing to be done is to abolish the tax altogether—or, rather, let it die by its own limitation. The House, however, by its renewal of the tax without limitation, and against the explicit pledge of the law at the time of its enactment, now proposes to make it a paramount part of our revenue system.

Against this exceedingly impolitic course we record our earnest protest, and express the hope that wiser counsels will prevail in the Senate when the bill comes before this body. If the reverse should prove to be the fact, then we have one more hope; and this is that the President will refuse to sign the bill, and send it back to the two houses of Congress for their sober second thoughts.

There are a great many reasons why the income tax should not be continued; some of which are sufficient of themselves, and all of them put together ought at once to consign it to the shades. It is a war-tax imposed in the time of peace, allowable only in those extreme emergencies which war sometimes creates. There is now no necessity for it, and has been none for several years. The surplus revenue of the Government for the past year amounts to about $100,000,000; and this fact, with the prospects of the future, refutes all pretense of any necessity for continuing this tax for even a single year, and much more for making it permanent until Congress shall choose to repeal the law. The leading Republican journals of the country have condemned the tax in the most explicit manner; and in so doing have expressed not only the views of those who pay it, but the general views of the great body of the people. If the members of Congress have any doubt upon this question of public sentiment, we predict that the next election of representatives will cure all their doubts, provided they now reimpose this tax. It is a tax of very doubtful constitutionality, to say the least. It is a tax on annual incomes, and not on property; and hence does not touch the largest part of the real wealth of the country, and in this respect is partial. It makes no discrimination in respect to the sources of these incomes, whether they arise from salaries and daily earnings or from accumulated and invested wealth; and this feature makes it a grossly unjust tax. It imposes the same rate of percentage on *all* incomes, the large and the small alike; and this adds to the injustice and hardship of the law in respect to those who have but comparatively small incomes. The agricultural districts, where far the largest part of the wealth of the country lies, pay but a mere fraction of the tax, as the returns abundantly show; and this transfers nearly the whole burden to cities and villages, which is a manifest injustice. It is a very expensive tax in the necessary machinery of collection, yielding less revenue in proportion to the cost of collecting it than almost any other tax. Add to these items its inquisitorial character, and for this reason its offensiveness to those who pay it; add again the damning fact that it is a standing bribe to fraud, falsehood, and perjury, and for this reason is calculated to demoralise the public conscience by offering a premium to dishonesty; and the indictment which truth, in view of all these elements in the case, brings against the income tax ought to secure its universal condemnation.

Gentlemen, members of Congress, we advise you to look before you leap. If you want to alienate powerful friends from the Republican party, and put a very potent argument into the hands of the Democrats, who will charge this tax to the account of the party in power, then continue the income tax, and you will gain your end. We call upon the Senate of the United States to correct the egregious blunder of the House by striking out all that part of the bill which refers to the tax on incomes. Let the law stand as it is, and let the tax die by its own limitation. This is wise, and it is the only thing that is wise.

THE INCOME TAX.

TO THE COMMERCIAL EDITOR OF THE INDEPENDENT:

Sir.—An income tax is always stigmatized as "*odious*." All direct taxes are disagreeable; but this specially detested. Why is this?

The reasons are clear as daylight, and ought to be again and again repeated, till we are sure that Congress will obey the voice of the people, and relieve us from this oppressive burden. Congress ought not to be contented with saying that this tax need not be paid next year. It ought to declare that, notwithstanding the returns already made to the assessors, no payments shall be exacted this year.

The inquisitorial character of the examination into a man's private affairs which this impost calls for is often loudly complained of. This scrutiny disgusts and outrages every one who is subject to it. All whom I talk with about it express the same feeling. Even the assistant assessors seem ashamed of pressing the inquiries which they consider themselves bound to make. When a man in business is compelled to return a very small income, and lay his ill success before the public, it may expose him to great annoyance. A small return is likely either to impair his credit or awaken suspicions of his dishonesty. Neither horn of this dilemma is a pleasant seat; yet his capital and his integrity may both be sound. But it is not necessary to enlarge on a point which has frequently been discussed in the newspapers.

The greatest objection, however, to this tax is its radical and thorough injustice. It is only a very small part of the members of any community that do not spend much the greater part of their incomes during the year in which these incomes are received. This expenditure is for the most part unavoidable. The consequence is that this unrighteous levy generally taxes men not upon the property they have, but on what they have ceased to have. Can anything be imagined more unjust or oppressive in the way of taxation?

The assessment of all incomes equally, from whatever sources derived, is a crying evil. Those derived from invested capital, such as real estate, bonds, and notes of the United States, the separate states, cities, towns, railroads, and individuals, bank stocks, railroad stocks, etc., form one class, distinguished by leaving the taxpayer the source of his income unimpaired at the end of the year.

Another class of incomes are those derived from the labors of the head and hands, such as the professional earnings of clergymen, physicians, lawyers, engineers, etc., and the salaries and pay of officers in corporations and civil corps, bookkeepers, etc.

There is a smaller class of incomes which are derived from invested capital, where the recipients of the incomes own no part of the capital, but are only entitled to the income of the investment for life or years.

There is still another class where the incomes arise from personal exertions in combination with capital. The profits of business, of merchants, and trades of all kinds fall under this head. No rule can be laid down in these cases as to the proportions in which capital and talent respectively produce the profits. Sometimes one is the chief agent, sometimes the other. It is evident that only the first, and possibly to some extent the last class, of incomes are proper subjects for taxation. What monstrous injustice it is to call on a man whose net income is $2,000 from a salary, all of which, with the strictest economy, barely supports his family, to pay a tax of $50, the same as that paid by another whose net income from real estate worth $30,000 is the same. How differently are these two persons situated at the end of the year. The one worth nothing pays the same assessment as the other worth $30,000. If both die at the end of the year, the family of one is left independent, that of the other in poverty.

The annuity for life of a mother with a family of young children is no subject for heavy taxation. I might enlarge on the evils of throwing such burdens on this sort of incomes, but I do not think it necessary.

There was an apology for national injustice while the war was raging. But, the war ended, there is no excuse for perpetuating such an abomination as the present income tax, to say nothing of its being a palpable violation of the Constitution. The Constitution says that "no capitation or other direct tax shall be laid unless in proportion to the census or enumeration hereinbefore directed to be taken." Now, there is no doubt that a tax on incomes is a direct tax. The meaning of the words *direct tax* is obvious enough. It is a tax the burden of which is calculated to fall directly on the person who pays it to the government, and not indirectly or secondarily upon others. Custom and excise duties, which are expected to be added to the price of the goods on which they are paid, and so to cast the burden on the last purchaser of the articles, are indirect taxes. Among the numerous modes of taxation, it is not always easy to say what is a direct and what an indirect tax. But in regard to the income tax there has never been a question among political economists. It is always called and regarded as a direct tax. Indeed, there is no other tax which is so inevitably and finally drawn out of the pocket of the man who first pays it. There is no device by which he can make it fall on another. I read some time ago in a newspaper that the Supreme Court of the United States decided that the income tax was not a direct tax. I have seen no report of the reasons of this strange decision. But Congress is still bound to regard the Constitution, and judge for itself of what violates it. An income tax being a direct tax, whenever Congress determines to levy one, it is bound in obedience to the Constitution to proceed as it has done in cases where it has imposed other direct taxes—that is, to determine the whole sum to be raised by the tax, and then divide the whole sum among the states in proportion to the federal numbers of their population. This, of course, would make the rate of assessment on incomes in the poorer states much higher than in the richer states. The gross inequality of this sort of levy has generally prevented Congress from attempting to raise money by direct taxes, in conformity with the Constitution. Indeed, they have only been resorted to on a few urgent occasions and for short periods. The unconstitutionality of the present mode of assessing the income tax is very apparent, and has been ably shown by different writers in the newspapers. It is not necessary to repeat the arguments here; but the opinion of a man in public life very soon after the adoption of the Constitution is worth citing. Hon. Theodore Sedgwick, afterward judge of the Supreme Court of Massachusetts, when he was a member of Congress, in a debate in the House, on May 6th, 1794, said that "a capitation tax and taxes on land and on property and income generally were a direct charge as well on the immediate as the ultimate sources of contribution. He had considered these only as direct taxes in their operation and effect." I will end by saving of the income tax, as Chatham said of the Stamp Act: It should be "repealed *absolutely, totally,* and *immediately*."

X. X.

MONEY MARKET.

THE only change that we have to announce in the financial situation is the not very distressing fact that the Wall Street banks—or, more properly, the New York Associated Banks—have got more money in their vaults than they know how to employ to advantage. They cannot lend it even at three per cent., for the reason that the active tribe of speculators, who would be glad to borrow it at 7 per cent., are afraid to attempt any business enterprises on a large scale without knowing what Congress is likely to do in relation to the Funding bill and the Currency bill. Every business man in the country is afraid of Congress, which is not very complimentary to the representative wisdom of the country, to be sure; but the fact is undeniable, and it is equally undeniable that, while the elements of commercial prosperity and national greatness were never so abounding, all business undertakings are paralyzed to a degree by the uncertain, halting, and questionable financial policy of our congressional rulers. If they would let things alone for a while, and adjourn, the people would be well content; but they seem determined to keep the business community in hot water all through the hot weather, at least.

According to the last bank statement, our associated banks have got rid of a small portion of surplus money which has so long oppressed them; but they have still the enormous burthen of $27,000,000 of legal-tenders in excess of the amount required by law.

The statement of Saturday exhibits a decrease in all the items excepting circulation. The loans are decreased $65,009, specie $1,778,545, legal-tenders $328,366, and deposits $1,847,548. The banks hold the very large "legal reserve" of $92,399,-800, against $259,476,880 of total liabilities, showing $27,370,680 in excess of the 25 per cent. reserve required by law. The details, compared with last week, are as follows:

	May 21.	June 4.	Differences.
Loans	$277,537,766	$276,485,751	Dec. $65,009
Specie	22,722,035	20,943,490	Dec. 1,778,545
Circulation	21,349,818	21,085,083	Dec. 35,375
Deposits	228,039,515	226,191,797	Dec. 1,847,548
Legal-tenders	61,618,076	61,289,710	Dec. 328,366

It is well to bear in mind that this overplus of loanable funds does not exist at this point alone. Paris, London, Frankfort, and Hamburg are troubled in a like manner as New York. Money is plenty in the West and the South there is an abundance of money, if not a surplus. It would be a grave mistake to assume, however, that we had too much currency, because a temporary accumulation at this point makes it immediately available, and a low rate of interest. The moment that the activity of trade and speculation is resumed, as it will be the moment that Congress adjourns, money will be in demand again.

In the meanwhile, the speculative harvest is white for the reapers. The great lines of railways have never been doing so well as they are doing now; while their earnings have largely increased, their running expenses have been diminished by the great reductions in the cost of materials and labor. The most remarkable example of railroad prosperity that we have known is that of the New York Central and Hudson River since the consolidation. During the past seven months the earnings of this road have been a million of dollars in excess of the corresponding period last year.

According to the official statement by the state engineer, the running expenses of the New York Central in 1867 were 76 per cent. of its earnings, while the expenses of the consolidated Central and Hudson are under 50 per cent.

The speculative movements in Wall Street, which were so vigorously commenced in the latter part of April, were checked in May by the apprehension of congressional action in relation to the currency; but the active speculations for the present month, which did not break out last year until the latter part of July, appear to be on the point of a fresh outburst during this month.

All the reports received from the South and the West in relation to the growing crops are of the most promising character; and the farmers of the great wheat-producing region of the Northwest are sending their surplus grain forward very rapidly, so as to make room for the coming crop. Wheat is selling at better prices in the Western depots than for the past six months. It is reported that the receipts of wheat in Milwaukee during the ten days ending on Saturday last amounted to the enormous quantity of 4,575,000 bushels. And, while the Northwest is sending to us over her railroads this great staple, we are sending out to her vast fields a greater wealth of grain, products. The number of European immigrants now landing in New York is unprecedently large: the last week there were landed at Castle Garden 13,000, and the week before 11,000. The majority of this vast army, we are sending out to her fields a greater wealth of grain, products. The number of European immigrants now landing in New York is unprecedently large: the last week there were landed at Castle Garden 13,000, and the week before 11,000. The majority of this vast army, we are sending out to her fields a greater wealth of grain, producers